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# SASKATOON JEWISH COMMUNITY

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1963

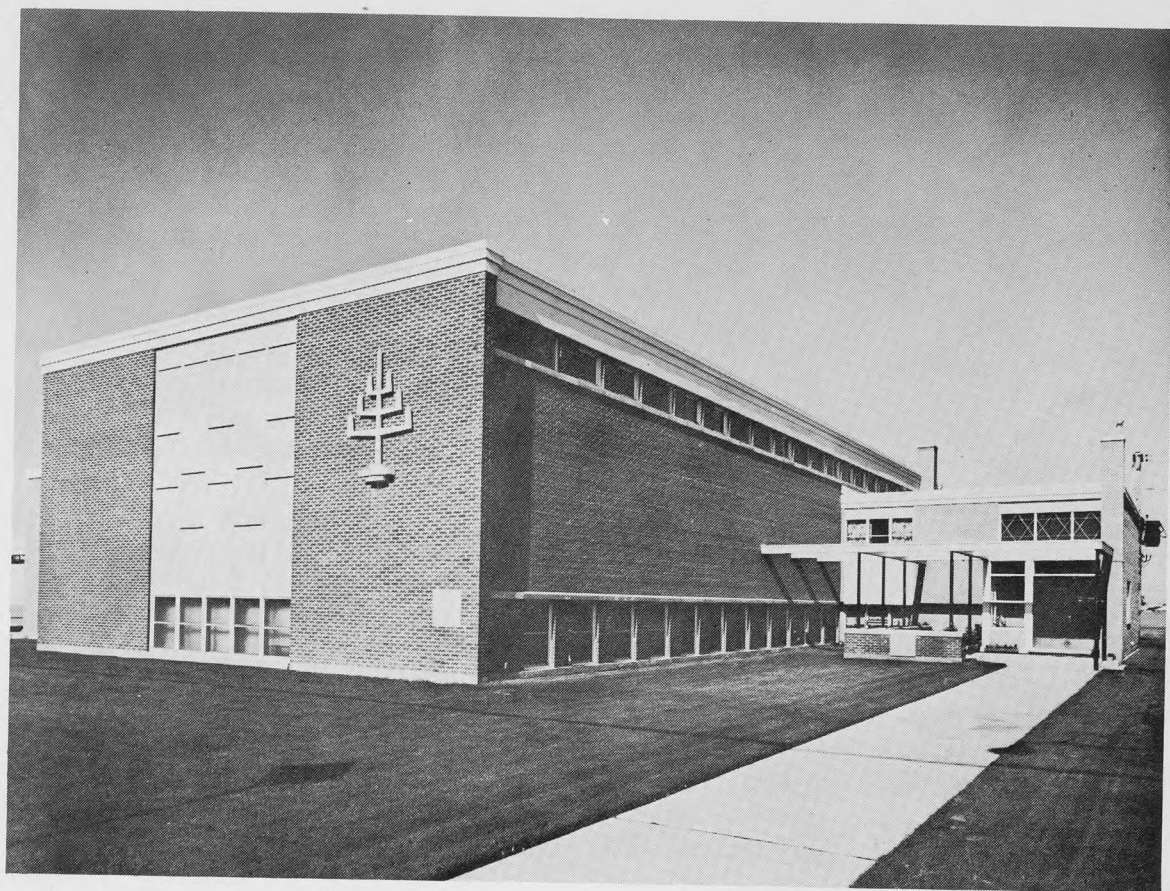


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# AGUDAS ISRAEL CONGREGATION



## *Dedication Volume*

*1905 - 1963*

SASKATOON, SASKATCHEWAN, CANADA



# *Not A Dream*

---

by RABBI LEWIS N. GINSBURG  
Former Spiritual Leader of Saskatoon's Jewish  
Community

No one really remembers just how long ago the dream was first put into words. Nor for that matter neither does anyone recall who was the man of vision. Yet, there stands today at McKinnon and Tenth an imposing structure — the spiritual and communal home of Saskatoon's Jewish citizens. This edifice symbolizes the dedicated efforts of men and women seriously concerned with their children's Jewish future. It marks the translation of a dream into reality!

Though the yearning for a Jewish Community Centre certainly goes back more than a decade, the apparent initial move past the thinking and planning stage occurred in October, 1953, when a letter was sent to the Secretary of the City's Real Estate Board by the Jewish Community applying for the purchase of the present Centre site. A. H. Krolik, E. Bricker, Hy Pollock were the committee in charge of the purchase of the land. These men, together with Marvin S. Aarons and Nat Shaffer were the first committee, with Mr. Nat Shaffer as Chairman. On April 26 of the following year further application was made for the lots. Approval of the purchase was granted by the City Council on July 5, 1954. During the succeeding month soil tests were already being conducted under the auspices of the Jewish Community.

The same year a series of Parlour Meetings was inaugurated to raise funds and spur the undertaking. The first of these meetings met at the home of Dr. J. J. Schacter. A "Friends of the Centre" unit was organized and a group of far-sighted men and women undertook to pioneer the project. The first pledges made were at the home of E. Bricker. In the fall of 1955 a consultant from the staff of the National Jewish Welfare Board, New York City, was brought to Saskatoon to aid in the planning.

A letter to A. H. Krolick, Jewish Community president, in November, 1955, relayed a pledge by the Saskatoon B'nai Brith Lodge to pay for the purchase of the building site. The audience at a mass meeting in the Talmud Torah auditorium that same month heard re-

ports by community committee heads and earnestly discussed the venture.

Tenders for the construction work were opened at a special meeting held July 5, 1956, and the contract was awarded to H. J. Tubby and Son Ltd. Architects for the Building project were Webster and Gilbert. A questionnaire was mailed to the community and members of the Council of Jewish Women assisted in the effort to determine "how best to comply with the wishes of the people of Saskatoon."

With representatives of the clergy, city officials and the press in attendance, "Turning-of-the-sod ceremonies for the Saskatoon Jewish Community Centre took place on May 15, 1957. Guest Rabbi Jack Adler officiated on that auspicious day. Formal sale of the Saskatoon Hebrew property was made to the Saskatoon Collegiate Institute Board on July 1, 1957. Permission was granted the Hebrew School to conduct classes in the building until the new community edifice would be available. In October B'nai Brith advised community leaders that the organization would pay for the two additional lots to be acquired by the Centre for which application had been made in June.

Besides B'nai Brith, other organizations — the Council of Jewish Women, the YMHA, the Chevra Kadisha, Golden Age Group and the BBYO — aided immeasurably in the building program. Individually the response of the members of the Saskatoon Jewish Community was inspiring. Many gave unstintingly of their time, efforts, energies and funds to assure the success of the undertaking.

As beautiful as facade and interior may be, a Synagogue or a Jewish Community Centre, however, is not made of brick, or mortar, nor steel. It is the people — their hopes and aspirations. This has been aptly demonstrated by the Jewish citizens of Saskatoon, who having erected an inspiring edifice formally dedicated in August 1958 to the religious, educational, social and recreational needs of an expanding community, proved **"if you will it, then it is NOT A DREAM."**

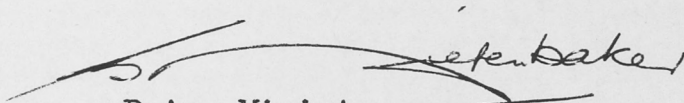




I welcome this opportunity to send my warmest congratulations to the Jewish Community of Saskatoon on the completion of the New Synagogue and Community Centre.

The increased facilities provided for in this new edifice will contribute immeasurably not only to the spiritual welfare of the Jewish Community but also to their very worthy community activities.

I send my best wishes to all for many years of continued service and achievement.

  
Prime Minister.

O t t a w a ,  
1 9 5 7 .

511381





Saskatchewan

LIEUTENANT GOVERNOR'S OFFICE  
HOTEL SASKATCHEWAN  
REGINA, SASK.

October 30th, 1957.

I wish to congratulate the Jewish Community of Saskatoon on their achievement in constructing a new Synagogue and Community Centre in Saskatoon. This is a credit to the City, and I pay tribute to those whose work and efforts have made it possible.

May this building continue for many years in the use and service for which it was built, adding to the religious and community welfare of all connected with it.

Wishing the Community every success.

Yours very sincerely,

A handwritten signature in dark ink, appearing to read "W. J. Patterson".

The Hon. W. J. Patterson,  
Lieutenant-Governor of Saskatchewan.





PREMIER'S OFFICE

REGINA, October 23rd, 1957.

Mr. M.M. Wiss,  
Chairman, Dedication Book Committee,  
Saskatoon Jewish Community Budget,  
153 Second Avenue South,  
SASKATOON, Sask.

Dear Mr. Wiss:

May I extend to the Jewish community of Saskatoon my heartiest congratulations on the completion of their new Synagogue and Community Centre.

The home and the Synagogue have long been the foundation stones upon which the life of the Jewish people has been built. Your new building will fill three important needs in the life of your community - a place where your people can worship God, a school where young people can learn the language and religion of their forefathers, and a centre where members of the Jewish community can meet for social activities.

In a world which is increasingly obsessed with materialism, it is encouraging to know that your community has devoted so much effort and money to provide a centre dedicated to the things of the mind and the spirit.

May I express the hope that you will have many happy associations in your new Community Centre and that throughout the years Peace will dwell within its walls.

Yours sincerely,

T.C. Douglas.





House of Commons  
Canada

Ottawa, October 29, 1957.

*Dear Mr. Weiss*

I was very pleased to learn from the Prime Minister that the Community is publishing a Dedication Book, to be released on the completion of the new synagogue and Community Centre in Saskatoon.

I would like to take this opportunity to congratulate the Jewish Community on their efforts in completing the new Synagogue and Community Centre. I trust that you and the community will accept my best wishes in this venture.

*Sincerely*  
*Henry*

HFJ/B

Henry Frank Jones, M.P.



OFFICE OF THE MAYOR  
SASKATOON  
SASKATCHEWAN

1957

Saskatoon Jewish Community Budget,  
Saskatoon, Saskatchewan.

I am very happy, on behalf of the Council of the City of Saskatoon, to extend congratulations to the Saskatoon Jewish Community Budget on the opening of the new Synagogue and Community Centre.

You are to be commended on this great addition to your educational and recreational life in our City, and may I thank all those responsible for the faith they have shown in the future of Saskatoon by the erection of this beautiful building.

Again, congratulations and very best wishes to the Jewish Community of Saskatoon.

Yours very sincerely,

(J. D. McAskill)  
M a y o r.





OFFICE OF THE MAYOR  
SASKATOON  
SASKATCHEWAN

1958.

Saskatoon Jewish Community Budget,  
Saskatoon, Saskatchewan.

Every addition to the spiritual and religious activity of this City is a significant event.

The dedication of this impressive new Synagogue and Jewish Centre is testimony to the strength of Jewish life in this community.

As Mayor of this City, and also as a member of Congregation Augudas Israel, I am pleased to offer my warm congratulations.

From ancient times until the present day, the Synagogue and Hebrew School have been the centre of Jewish life. This new structure will serve to strengthen these foundations, and provide further inspiration for this and future generations,

The best wishes of the City of Saskatoon are extended on this occasion.

*S. L. Buckwold*  
(S. L. Buckwold)  
M a y o r.

# DISTRICT GRAND LODGE No. 6



*Office of the President*

DAVID C. GOLDFINE  
7009 Cornell  
Chicago 49, Illinois

August 26, 1958

Congregation Agudas Israel  
10th Street and McKinnon Avenue  
Saskatoon, Saskatchewan, Canada

Dear Brothers:

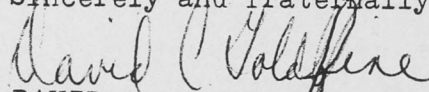
On behalf of the officers and members of the Board of Governors of District Grand Lodge No. 6, permit me to extend greetings to all of you on the occasion of the dedication of your new structure, which takes place this week-end.

It has been brought to my attention that there has always been a tradition in Saskatoon for the most liberal giving anyplace on this continent -- in some cases resulting in postponing the physical needs for your own Jewish community. Now you are in your new home, and you will have an opportunity to do even more to meet the needs of your own religious aspirations and the education and training of your young people. We like especially the fact that quarters are being made available for the B'nai B'rith Hillel Foundation at the University of Saskatchewan, which means that truly you will have facilities for not only the very young, but also for the teen-agers attending your University who will have an opportunity to develop their own concepts of Jewish life in the finest of all atmospheres - the synagogue.

While these are the greetings of all of the officers and the members of the Board of Governors of the District, I look forward to an opportunity within the next few weeks to deliver my own to all of you personally when I visit Saskatoon.

With best wishes for a most successful dedication program,  
I remain

Sincerely and fraternally,

  
DAVID C. GOLDFINE  
President

DCG:ps  
CC: Morris Shechtman



## *The Significance of A Synagogue*

Whenever life permitted, our people always erected beautiful sanctuaries to enshrine their faith. It is with meticulous and loving care that the Bible dwells upon all the details of the building of the Tabernacle in the wilderness and describes all the beautiful things which went into its construction and furnishings. It names the architect in praise and all the skilful craftsmen, as well as the generous donors among the people who contributed each as his heart prompted of gold, silver, copper or wood, linen, oils and precious stones for the adornment of the sanctuary of God to make it a place of impressive beauty.

Similarly in the case of the building of the Temple of Solomon, the Biblical narrator records with pride and relish the design and dimensions of the structure, the materials of which it was built, the ornamentations, the carvings and the fashionings of its altars and vessels and utensils. Our ancestors always associated beauty with holiness. They delighted to worship their God in the beauty of holiness. When the Temple was destroyed, the prophet of the exile kept alive the hope of its early restoration. "when the glory of the Lebanon would come to Thee, the cypress and the pine to beautify the place of my sanctuary."

It was not always given to our people to build beautiful houses of worship. Their wanderings, the impermanences of their dwelling places, the fugitive quality of their lives, as well as the restrictive laws under which they lived and their poverty, denied to their places of worship the massive stateliness of medieval cathedrals. But whenever fortune did smile upon them, they built lovely synagogues and contributed on occasions of joy and thanksgiving beautiful ritual objects to adorn the House of God. It is, therefore, in keeping with an ancient and noble tradition that Agudas Israel has built this magnificent structure. It is altogether fitting that in this gracious land of freedom our faith should express the glorious splendour of its abundant life, its immortal hope, its unshaken confidence in the monumental dignity of such a house of prayer and study.

To be sure, as King Solomon said in his dedicatory sermon, "The heaven and the highest heavens cannot contain Thee, how much less this house which I have built." But of course no temple is built to contain God, but to intimate Him, to signify Him, to direct the attention of men towards Him and through its physical portals and halls to guide men in prayer, study and inspiration to the true dwelling place of God,



**RABBI DR. S. T. SWIRSKY**  
Since 1960

which is in all things both physical and spiritual within them and above them in time and in eternity.

The essence of our religion is symbolized in the Ner Tamid, the Perpetual Light, the inner flame, the light of God indwelling in the soul of man. But even this purest symbol of our spiritual faith needs the replenishing oil and the physical containing lamp. Music is far more than the instruments of wood and brass and string which are employed to produce it. Painting is more than the pigment, brush and canvas, and sculpture is more than the stone and chisel. But without these physical vehicles, these physical tools, the spiritual message of art could never be expressed.

It is so with the art of religion, the most profound and most difficult of all arts — so difficult and so profound that it has through the ages restored to and employed all the arts of man, poetry and music, painting and architecture, drama, ritual and symbolism to express it.

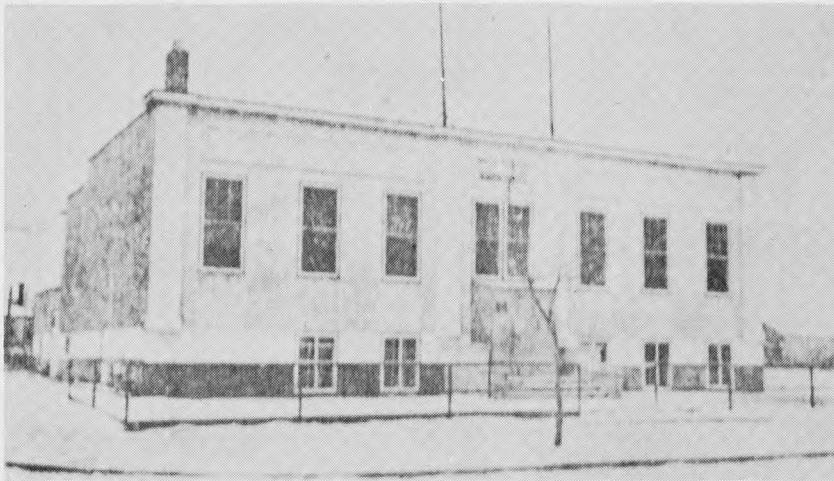
I congratulate the Saskatoon Jewish community for the vitality of its institutional life which this new sanctuary evidences. It is not only a tribute to a great and nourishing past, it is a promise of an even more fruitful and accomplished future. I extend my spiritual plaudits and heart accolades to the members of the community and its devoted officers. A great religious institution is the projection both of a great religious personality and of a dedicated and consecrated fellowship of loyal men and women.

It is good that men are still building sanctuaries to God, dedicated to their undefeated hopes and a good future for society and in the re-generation of man. Everything which is transpiring in our day seems to be in dark negation of these hopes. As we round into the second half of the twentieth century, mankind seems to be moving into increasing menace and chaos. The first half of the century has been characterized by scientific brilliancy and economic dynamism. But it has been a period culturally pale, religiously uninspired and politically disastrous. Two world wars are ominously pointing today to a third, the first phase of which, the cold war, is already upon us. And the menace is there of universal annihilation through atomic destruction.

It is good, therefore, that in this age of doubt and fear and disillusionment a new sanctuary has been reared to the living God, to proclaim to the world man's undying faith in the

ultimate triumph of moral ideas, of justice, of love, and brotherhood and peace and in man's capacity to make them come true in spite of repeated frustrations and defeat. This sanctuary is devoted to the greatness of morals instead of the morals of greatness. This building is a human monument to the faith which is in us, the torch which is in our hearts and the passion which is in our soul for the prophetic mandates of our glorious heritage, the pride of our destiny and the copious bounty of Judaism along with the matchless saga of our exulting advance along the eternal road of religious living. From this sanctuary our people will receive noble and rewarding direction; here they will receive their total heritage, Torah, synagogue, prayer book, noble literature and beautiful language and the millennial companionship of Israel's heroic faith and dreams that will help them usher in the Messianic Days when each heart will be privileged to touch the shores of Infinity.

SHMARYAHU T. SWIRSKY.



SASKATOON  
HEBREW SCHOOL  
1914 - 1958

"AVE. F" AGUDAS ISRAEL  
SYNAGOGUE  
Since 1913







**REV. DAVID E. AVOL**  
Here Since 1945



**RABBI RUDOLPH J. ADLER**  
1949-1956



**RABBI LEWIS H. SCHECHTER**  
1958-1959



**RABBI LEWIS H. GINSBURG**  
1957-1958



**A. H. KROLIK**  
President, Saskatoon Jewish  
Community  
1955-1958

**N. W. SHAFFER**  
General Chairman







**H. C. POLLOCK**  
Treasurer



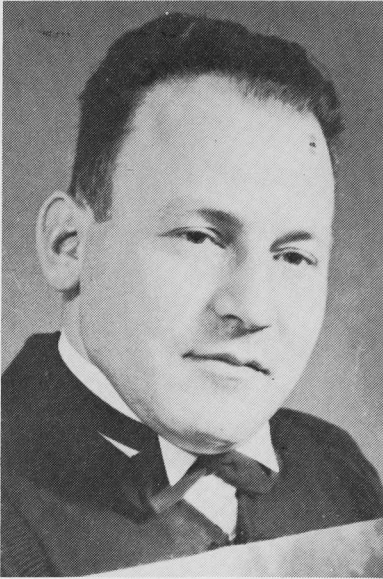
**M. S. AARONS**  
Building Chairman



**DR. A. SINGER**  
Pledge Treasurer



**E. BRICKER**  
Campaign Chairman



**MR. A. C. KORNFELD**  
Principal, Hebrew School  
Since 1954



**MRS. A. C. KORNFELD**  
Teacher, Hebrew School



**MRS. L. SHORE**  
Teacher, Hebrew School



# Official Programme

## TURNING of the SOD



WEDNESDAY, MAY FIFTEENTH  
nineteen hundred and fifty-seven

4:30 p.m.

Ceremonies of the New Saskatoon  
Jewish Community Centre

## Turning of the Sod Ceremonies

Chairman—N. W. SHAFFER  
Greetings from the City ..... Mayor J. D. McASKILL  
Reply to the Mayor ..... S. L. BUCKWOLD  
A. GOLUMBIA on behalf of the Saskatoon B'Nai B'Rith 739  
presented title of property to President of the Saskatoon  
Jewish Community ..... A. K. KROLIK  
MINISTERIAL ASSOCIATION REPRESENTATIVE  
CATHOLIC CHURCH REPRESENTATIVE  
RABBI J. ADLER ..... REV. D. E. AVOL  
Blessing .....

M. S. AARONS ..... Chairman, Building Committee

### PRESENTING SHOVEL

M. S. AARONS	TO	A. H. KROLIK
A. SINGER	TO	MRS. L. SINGER
B. GLADSTONE	TO	W. LANDA
E. BRICKER	TO	M. FILER
H. POLLOCK	TO	MRS. J. CLAMAN

### PRESENTING CERTIFICATES

	S. C. BUCKWOLD
	J. SCHACHTER
	B. TORCHINSKY
Invitation to Reception	F. BERNBAUM
Introducing H. J. Tubby, Sr.	L. CHURCHILL
Signal to Commence Excavation	A. TUBBY

### COMMITTEE CHAIRMEN

A. H. KROLIK	President, Saskatoon Jewish Community
N. W. SHAFFER	Project
M. S. AARONS	Building
E. BRICKER	Pledge
L. CHURCHILL	Ways and Means
H. POLLOCK	Secretary
J. ROSENBERG	Publicity
A. SINGER	Finance

Webster and Gilbert, Architects, Saskatoon

## *Pod Turning*



Mr. M. S. Aarons, Building Chairman, and  
Mr. A. H. Krolik



Mr. M. Filer and Mr. E. Bricker

Picture Missing:  
MR. BERT GLADSTONE  
PRESENTING SHOVEL TO  
MRS. L. SINGER



Mrs. J. Claman and Mr. H. C. Pollock



Mrs. M. Gropper and Dr. N. F. Gropper



# *Sod Turning*



**B'NAI BRITH PRESENTATION OF  
LAND FOR THE BUILDING**

B'nai Brith President Mr. A. Golumbia to Community President A. H. Krolik. Background (left to right): Alderman S. L. Buckwold, N. W. Shaffer, Rev. D. E. Avol.



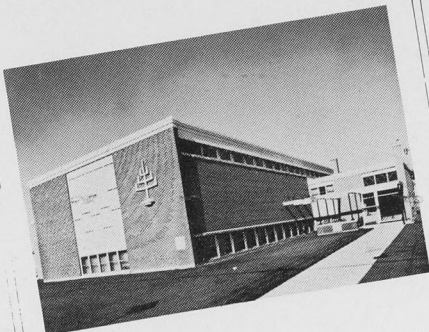
**AUDIENCE GROUP, SOD TURNING**

**ALDERMAN S. L.  
BUCKWOLD ADDRESSING  
ASSEMBLY**



Background (left to right): Mr. A. Golumbia, Bnai Brith President; His Worship Mayor John P. McAskill; Mr. N. W. Shaffer, General Chairman; Mr. A. H. Krolik; Rev. Father N. Konlup; Rev. D. E. Avol; Rev. D. Wilkie.

# Congregation Agudas Israel



## Dedication Banquet

Sunday, August 31, 1958  
6:30 p.m.

## Menu

## Dedication Committee



Chairman: Dr. N. F. GROPPER  
Secretary: Dr. E. S. SHAPERA

M. S. Aarons	J. M. Goldenberg, Q.C.
Dr. F. Bernbaum	A. H. Krolik
E. Bricker	Dr. S. Landa
S. C. Buckwold	H. Landa
S. L. Buckwold	S. Lifshen
L. Churchill	G. F. Rose
M. Filer	J. Rosenberg
B. Gladstone	Dr. A. Singer
Dr. S. R. Gelmon	H. Pollock
	Mrs. E. Shapera

## Dedication

## Program

Chairman ..... A. H. Krolik  
President, Congregation Agudas Israel

O' CANADA ..... Pianist - Mrs. F. Bernbaum  
INVOCATION ..... Rabbi Lewis H. Schechter  
HAMOTZEE ..... Rev. D. Avot

### DINNER

Toast to Her Majesty Queen Elizabeth II  
Toast to the President of the State of Israel

### CHAIRMAN'S REMARKS

### GREETINGS:

HIS WORSHIP S. L. BUCKWOLD, Mayor of Saskatoon  
HON. J. H. STURDY, M.L.A. Saskatoon  
REV. D. TATCHELL, Saskatoon Ministerial Association  
M. SHECHTMAN, President, Saskatoon B'nai B'rith Lodge No. 739  
MRS. J. BRANS, Pres., Council of Jewish Women, Saskatoon Section  
MRS. S. HEARN, President, Sisterhood, Congregation Agudas Israel  
NORMAN GLADSTONE, Saskatoon Hebrew School

### PRESENTATION OF BUILDING

MR. GEORGE FORRESTER, Architect  
MR. M. S. AARONS, Chairman, Building Committee  
MR. A. H. KROLIK, President, Congregation Agudas Israel

### RABBI LEWIS H. SCHECHTER

INTRODUCTION ..... J. M. Goldenberg, Q.C.  
THE DEDICATION ADDRESS ..... His Excellency Arthur Laurie  
Israeli Ambassador to Canada  
BENEDICTION ..... Rabbi L. H. Schechter

GOD SAVE THE QUEEN



## *Dedication Banquet*



**HEAD TABLE (right to left):** Mr. S. Hearn, Rev. D. Tatchell, Honorable Mr. J. H. Sturdy, Mrs. J. H. Sturdy, Mr. J. M. Goldenberg, Mrs. J. M. Goldenberg, His Excellency Ambassador Arthur Lourie, Mr. A. H. Krolik, Mrs. A. H. Krolik, Rabbi L. H. Schechter, Mrs. S. L. Buckwold, His Worship Mayor S. L. Buckwold, Rev. Father Olynyk, Mrs. M. S. Aarons, Mr. M. S. Aarons, Rev. D. Avol, Mrs. G. Forrester, Mr. G. Forrester, Mrs. J. Brans, Mr. J. Brans. **Missing:** Mr. M. Schectman, Mrs. M. Schectman, Mrs. S. Hearn, Mr. N. Gladstone.

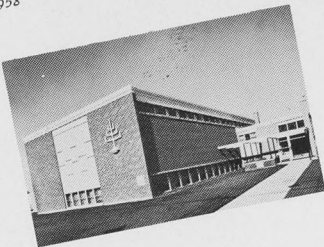
**MISSING:** Mr. M. Schectman, Mrs. M. Schectman, Mrs. S. Hearn, Norman Gladstone



**Left to right:** Rabbi L. H. Schechter, Mrs. A. H. Krolik, His Excellency Ambassador Arthur Lourie, Mr. A. H. Krolik.

# Dedication Programme

## Congregation Agudas Israel 1958 5718



## DEDICATION PROGRAM

## Congregation Agudas Israel 1958 5718

BOARD OF DIRECTORS

President \_\_\_\_\_ A. H. KROLIK  
1st Vice-President \_\_\_\_\_ M. FILER  
2nd Vice-President \_\_\_\_\_ S. LIFSHER  
Secretary \_\_\_\_\_ D. SHAFER  
Treasurer \_\_\_\_\_ H. C. POLLOCK

— DIRECTORS —

I. B. Aarons	B. Korzen
M. S. Aarons	H. Landa
Dr. F. Bernbaum	Dr. S. Landa
J. Brans	J. Mallin
E. Bricker	J. Milansky
S. C. Buckwald	D. Mitchell
I. Chertkow	Dr. D. I. Neuman
L. Churchill	H. Neumann
Mrs. A. Davidner	J. Rosenber
Dr. K. Epstein	Dr. J. J. Schachter
M. Fleishman	Mrs. J. J. Schachter
Dr. S. R. Gelmon	M. Shechtman
B. Gladstone	N. W. Shaffer
J. M. Goldenberg, Q.C.	Dr. A. Singer
Mrs. N. Galuboff	L. Sternberg
Dr. L. Galuboff	B. Torchinsky
Dr. N. F. Gropper	H. Wine
Mrs. S. Heam	M. Wiss

Friday, August 29, 1958  
8:30 p.m.

Oneg Shabbat  
Rabbi L. H. Schechter  
Cantor Dr. A. Perlin

Saturday, August 30, 1958  
10:00 a.m.

Sabbath Morning Service  
Rabbi L. H. Schechter  
Cantor Dr. A. Perlin  
Mr. C. Kornfeld

TAKING OUT TORAH \_\_\_\_\_ M. S. Aarons

ALLIYAH: A. H. Krolik, E. Bricker, Ambassador A. Laurie, Mayor S. L. Buckwald, H. C. Pollock, Dr. F. Bernbaum, H. Winton, Dr. N. F. Gropper, S. Lifshen, A. Zaitlen.

HAGBAAH \_\_\_\_\_ Dr. J. J. Schachter

GELILAH \_\_\_\_\_ L. Churchill

MAFTOR \_\_\_\_\_ M. Filer

## Dedication Ceremonies

Sunday, August 31, 1958  
11:00 a.m.

Chairman \_\_\_\_\_ N. W. Shaffer

PRAYER \_\_\_\_\_ Rabbi L. H. Schechter

UNVEILING ISRAELI DEDICATION PLAQUE \_\_\_\_\_ His Excellency Arthur Laurie  
Israeli Ambassador to Canada

PRESENTATION OF TROWEL \_\_\_\_\_ I. B. Aarons

DEPOSITING OF SYNAGOGUE RECORDS \_\_\_\_\_ Hon. Vice-President - Zionist Organization of Canada

PRESENTATION OF TROWEL FOR CORNERSTONE \_\_\_\_\_ B. Gladstone, D. Shaffer

LAYING OF CORNERSTONE \_\_\_\_\_ President, Congregation Agudas Israel

PRAYER \_\_\_\_\_ Mrs. F. Mendel

CUTTING OF RIBBON \_\_\_\_\_ Rabbi L. H. Schechter

PRESENTATION OF GOLDEN KEY \_\_\_\_\_ His Worship S. L. Buckwald  
Mayor of Saskatoon

OPENING OF BUILDING \_\_\_\_\_ E. Bricker

PLACING MAZZUZA ON DOOR \_\_\_\_\_ Mrs. L. Singer

PROCESSION OF SCROLLS: \_\_\_\_\_ Mrs. J. Clamen, Mrs. M. Gropper

I. Richman, Humboldt	Dr. K. Epstein	W. Landa	G. Rose
W. Adelman	M. Fleishman	H. Lander	J. Rosenberg
Rev. D. A. Avid	M. Filer	J. Mallin	M. Shaffer
Dr. M. H. Black	S. Heam	Dr. D. Neuman	Dr. E. S. Shapira
Dr. A. E. Buckwald	J. M. Goldenberg, Q.C.	A. Pashley, Biggar	M. Shechtman
H. Buckwald	B. Korzen	C. Benick	D. Singer
S. Clamen	H. Landa	A. Rose	B. Torchinsky
A. Davidner			H. Wine

Indoor Activities  
Chairman \_\_\_\_\_ Dr. N. F. Gropper

PRESENTATION OF CHAPEL \_\_\_\_\_ Mrs. M. Gorkin and J. Ailman

PROCESSION OF SCROLLS \_\_\_\_\_ H. C. Pollock, Dr. A. Singer

OPENING OF ARK DOORS AND PLACING OF THE SCROLLS IN THE ARK \_\_\_\_\_ Rabbi L. H. Schechter, Cantor Dr. A. Perlin

PRAYER \_\_\_\_\_ Dr. S. R. Gelmon, Dr. S. Landa

SCRIPTURE READING \_\_\_\_\_ Mr. and Mrs. W. Landa

LIGHTING OF ETERNAL LIGHT \_\_\_\_\_ PSALM \_\_\_\_\_ Dr. A. Perlin

SERMON \_\_\_\_\_ Rabbi L. H. Schechter

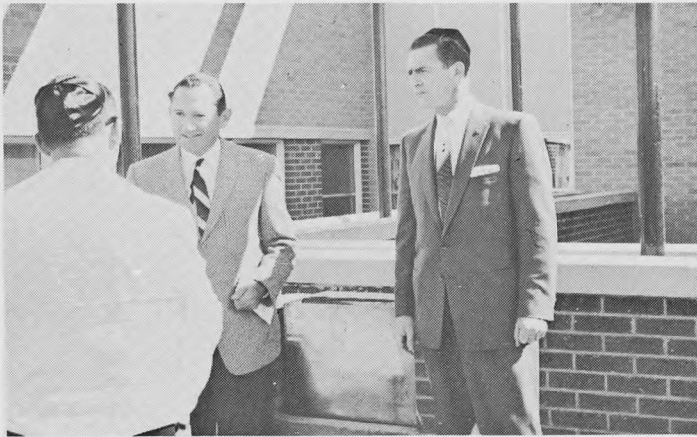
Dedication Banquet  
6:30 p.m.

Address by His Excellency Arthur Laurie, Israeli Ambassador to Canada

## *Dedication*



LAYING OF CORNERSTONE  
Mrs. F. Mendel



DEPOSITING SYNAGOGUE RECORDS  
Left to Right: Mr. B. Gladstone, Mr. D. Shaffer



GENERAL VIEW OF AUDIENCE



## *Dedication*



### **CUTTING THE RIBBON**

Left to right: Mr. N. W. Shaffer, Mayor S. L. Buckwold, Rabbi L. H. Schechter.



### **LIGHTING OF ETERNAL LIGHT**

Mrs. W. Landa, Mr. W. Landa, Dr. N. F. Gropper.



### **PRESENTATION OF GOLDEN KEY AND OPENING OF BUILDING**

Left to right: Mr. E. Bricker, Mrs. L. Singer, Norman Winton.



### **PROCESSION OF SCROLLS**

Left to right - Front row: Dr. A. S. Perlin, Mr. J. Rosenberg, Dr. A. E. Buckwold, Mr. W. Adilman; 2nd Row: Dr. E. S. Shapera, Dr. J. Brook; Back row: Mr. A. Packer, Mr. I. Richman.

## *Dedication*



### **ISRAELI PLAQUE UNVEILING**

His Excellency Arthur Lourie, Mr. N. W. Shaffer, Mr. I. B. Aarons, Hon. Vice- Pres. Zionist Organization of Canada.



### **UNVEILING ISRAEL DEDICATION PLAQUE**

His Excellency Aurthur Lourie, Rabbi L. H. Schechter



### **GENERAL VIEW — CHAPEL**



### **PLACING MAZZUZAH ON DOOR**

Left to right: Rabbi L. H. Schechter, Mrs. M. Gropper, Mrs. J. Claman, Norman Winton.



## Dedication



GENERAL VIEW — DEDICATION



TROWEL PRESENTATION

Left to right:

Mr. A. H. Krolik, Mrs. F. Mendel, Rabbi L. H. Schechter.



PLACING SCROLLS IN ARK

Left to right: Mr. S. Hearn, Dr. N. Gropper, Rev. D. Avol, Mr. H. Buckwold.



TORAH PROCESSION

Canopy Bearers: Mr. M. Schechtman, Mr. S. Filer, Mr. D. Singer (hidden).  
Torah Bearers: Mr. M. Filer, Mr. W. Adilman, Mr. C. Reznick, Mr. J. Mallin, Mr. J. Goldenberg.



## *Dedication*



### **PLACING OF SCROLLS IN THE ARK**

Left to right: A. H. Krolik, Dr. A. Singer, Dr. A. S. Perlin, Rabbi L. H. Schechter, Mr. H. C. Pollock.



**SENIOR CITIZEN**  
Mr. W. Landa



### **CHAPEL PRESENTATION**

Left to right: Dr. N. F. Gropper, Dedication Chairman; Rabbi L. H. Schechter, Mr. J. Adilman.

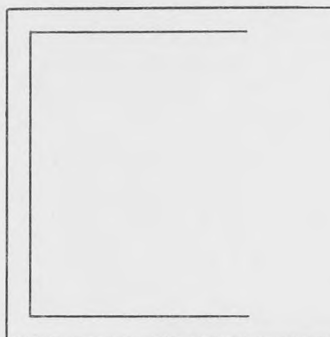
### **PART OF THE TORAH PROCESSION**

Torah Bearers: Mr. H. Landa, Mr. M. Fleishman, Mr. H. Wine, Dr. D. Neuman, Mr. H. Lehrer, Mr. A. Davidner.





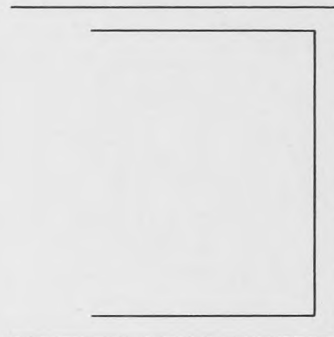
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Jack Sugarman (Drama - Choir)  
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Arthur Rapaport (Special Projects)  
Sid Staniloff (Athletics)  
Hy Segal (Arts and Crafts)  
Hy Kornfeld

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Cherniak, Mr. and Mrs. I.  
Chertkow, Dr. and Mrs. Gerald  
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Churchill, Mr. Lou  
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Cohen, Mrs. Sophia  
Conn, Mr. and Mrs. T.

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Drabinsky, \*Mr. and Mrs. I.

Elik, Mr. and Mrs. I. S.  
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Epstein, \*Mr. and Mrs. Albert

Epstein, Mr. and Mrs. Art  
Epstein, Dr. and Mrs. K.  
Epstein, Dr. and Mrs. Louis  
Epstein, Mr. and Mrs. Louis  
  
Feinstein, Mr. and Mrs. C.  
Filer, Mr. and Mrs. Moses  
Filer, Mr. Sam  
Fingard, Mr. and Mrs. Bernie  
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Gelmon, Mrs. Gertie  
Gelmon, Dr. and Mrs. Sidney R.  
Gertler, Mr. and Mrs. Frank  
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Goluboff, Dr. and Mrs. Nathan F.  
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Hyman, Mr. and Mrs. Harry H.

Kassen, Mr. and Mrs. Abraham  
Katz, Dr. and Mrs. Leon  
Kleiman, Mr. and Mrs. Abe  
Korber, Mr. Bert

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## *Charter Members - Aug. 31, 1958*

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Korber, Mr. and Mrs. Ted  
Korn, Dr. and Mrs. G. W.  
Kornfeld, Mr. and Mrs. A. C.  
Korzen, Mr. and Mrs. Ben  
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Landa, Mr. and Mrs. Harry  
Landa, Mr. and Mrs. Paul  
Landa, Dr. and Mrs. Sam  
Landa, Mr. and Mrs. William  
Lehrer, Mr. and Mrs. Alex  
Lehrer, Mr. and Mrs. Bernard  
Lehrer, Mr. and Mrs. Henry  
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Neumann, Mr. and Mrs. Herman  
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Pollock, \*Mr. and Mrs. Sam  
Purkin, Mr. and Mrs. Joseph  
  
Reznick, Mr. and Mrs. Chaim  
Reznick, Mr. and Mrs. Max  
Richman, Mr. and Mrs. I.  
Rose, Mr. and Mrs. Arthur

Rose, Mr. and Mrs. Gerald  
Rosenberg, Mr. and Mrs. Joseph  
Rapaport, Mr. and Mrs. Arthur  
Reznick, Mr. and Mrs. Sico J.  
  
Sarlin, Mr. and Mrs. Harry  
Schachter, Dr. and Mrs. J. J.  
Schachter, Mr. and Mrs. Samuel  
Schulman, Dr. Louis  
Segal, Mr. and Mrs. Hy I.  
Shafer, Mr. and Mrs. Dave  
Shaffer, Mr. and Mrs. N. W.  
Shapera, Dr. and Mrs. Earl S.  
Sharzer, Mr. and Mrs. Max  
Shechtman, Mr. and Mrs. Morris  
Shore, Mr. and Mrs. Ben  
Shore, Mr. and Mrs. Louis  
Singer, Dr. and Mrs. Arthur  
Singer, \*Mr. and Mrs. L.  
Smordin, Mr. and Mrs. H.  
Solsberg, Mr. and Mrs. A.  
Spector, Mr. and Mrs. H.  
Spector, Mr. and Mrs. Manuel  
Staniloff, Mr. and Mrs. Sid  
Staniloff, Mr. and Mrs. William  
Steiger, Mr. and Mrs. Harry  
Steiger, Mrs. Nettie  
Steir, Mr. and Mrs. M.  
Stollar, Mr. and Mrs. David  
Stollar, Mr. and Mrs. Percy  
Sugarman, Dr. and Mrs. Harold  
Sugarman, Mr. and Mrs. Jack  
Sugarman, Mr. and Mrs. Louis  
Sugarman, Mr. and Mrs. Ralph  
Sugarman, Mr. and Mrs. Sam  
  
Taylor, Mr. and Mrs. George  
Taylor, Mr. and Mrs. Max  
Teplinsky, Mr. and Mrs. David  
Torchinsky, Mr. and Mrs. Ben  
Trager, Mr. and Mrs. Abe  
Trager, Mr. and Mrs. Jacob  
Traub, Dr. and Mrs. S. P.  
  
Udin, Mr. and Mrs. Samuel  
  
Wine, Mr. and Mrs. Harry  
Winton, Mr. and Mrs. Herman  
Wiss, Mr. and Mrs. Morrie  
Wiss, Mr. and Mrs. Sam  
Wolch, Mr. and Mrs. Joe  
Wolfe, Mr. and Mrs. Samuel  
Wolfe, Dr. and Mrs. S.  
  
Zaitlen, Mr. and Mrs. Abe  
Zaitlen, Mr. Max  
Zion, Mrs. Sophie

\* Deceased

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MRS. S. HEARN  
First President



MRS. J. J. SCHACHTER



MRS N. GOLUBOFF



MRS. J. BROOK

# *History of the Jewish Community of Saskatoon*

by J. M. GOLDENBERG, Q.C.

The history of the Jewish Community of Saskatoon begins with the arrival of Mr. W. Landa and his family in 1907. He came here to work for the Grand Trunk Pacific Railway and was stationed three miles from Saskatoon. He was followed in the same year by Mr. Harry Sklar (Carpenter) who originally came to work for the same company, but who later went into business in the town.

Other pioneers arrived in the following chronological order:-

1908—Moe and Leo Volansky

1909—Mr. Volansky-Sr. and family arrived from Winnipeg.

1910—Monash Reinhorn and Harry Reinhorn arrived from Duck Lake, Sask.

—Max Rose and family came from Winnipeg.

—Dave and Isidore Singer.

—Max Adilman and family arrived from Neudorf, Sask. They remained here for 4 or 5 years and then left for Edmonton, Alta., returning in 1918. In 1928 Mr. Adilman and his daughter, Clara, visited Palestine and decided to remain there. They were followed by the rest of the family about a year later. Today, his son, Ben, holds a high position with the Israeli Army. Mr. Max Adilman contributed much towards the community during the time he was here — in the Shule, Talmud Torah, and Zionist Organization.

—Mr. O. Koukoy, who had been farming, arriving in Saskatoon with his family. He began working tirelessly for the construction of a synagogue and cemetery in 1912, and was instrumental in seeing both in operation before he left for Palestine in 1913.

1911—By this time there were about 10 Jewish families in the community.

1912—Jack Mallin, Ben Mallin, and Sam Cohen arrived from Montreal.

1913—Mr. and Mrs. Sholem Singer.

—Mr. and Mrs. Leiser Singer and family.

## **The Synagogue (Agudas Israel)**

The first 'Minyan' in Saskatoon was held on Rosh Hashona in 1908, in a house rented for this purpose. Since there were not enough Jews in the community, the hotels were canvassed and sufficient commercial travellers found to

constitute the required number. Messrs. H. Sklar and W. Landa took turns in conducting the services.

In 1910, the first Shochet was engaged — Rev. Mr. Selchenko. He was also the first Hebrew teacher, and to conduct classes, a room was rented in the Cahill Block. The same room was then used to conduct services.

In 1912, due to the efforts of Mr. Koukoy, a lot was bought in a slough on Avenue F, for the sum of \$3500. The erection of the building was started in the summer and completed by September. The structure, put up by Mr. Koukoy and what few workmen he could muster, consisted of one-ply lumber. Consequently, wind and rain played havoc.

On April 13, 1919, work was commenced on the construction of a new building, at the cost of \$17,000. The official opening took place in September of the same year, Chief Rabbi Kahanovitch of Winnipeg officiating. Officers of the Synagogue at that time were:

President — H. Lazaresco

Vice-Pres. — L. G. Feinstein

Executive — J. Claman, A. Wolochow, S. Panar, W. Landa.

## **The Cemetery**

On January 26, 1913, an organization meeting of the 'Chevra Kadishe' was held in the Cahill Block. Messrs. Koukoy and A. Volansky were responsible for the calling of the meeting. The first officers were:

President — A. Volansky

Vice-Pres. — Sam Reinhorn

Secretary — Mr. Rubin

Treasurer — J. W. Shachter

Trustees — Messrs. Lazaresco, Goldman & Koukoy.

At that time it was unknown to the community that they were entitled to land within the city limits, and so they purchased the necessary land 5 miles from the city, at a cost of \$3500.

The first hearse was built by W. Landa in the Landa Carriage and Body Works.

The first two burials recorded were:

Bessie Sandbrand — Jan. 13, 1913

Sholom Singer — July 27, 1913.

Following the modern practice, a funeral chapel was erected in 1948, immediately next to the Synagogue.

## **Talmud Torah**

In keeping with Jewish tradition, that children receive Hebrew and religious instruction, the early residents began to give thought to a Talmud Torah as early as 1910. At that time, Rev. Mr. Selchenko held classes in the Cahill Block.

In 1912 a building, formerly a church, was purchased and converted into a permanent Talmud Torah.

By 1928, the building on Avenue I became quite inadequate and a campaign was begun for the erection of a new Talmud Torah, which did house four classrooms and a spacious auditorium — this at a cost of \$22,000.

## **The Community Budget**

The Community Budget had its inception in June 1939, with Mr. J. M. Goldenberg as the first president. Mr. Goldenberg suggested this amalgamation of the Shule and the Talmud Torah in order that one man might be appointed to act as Rabbi of the community and also as principal of the Talmud Torah. The community was too small to be able to support two people in these positions. Thus it was that on May 12, 1940, Rabbi Meyer Schwartz of England was the first Rabbi to serve in this capacity. The practice of one man filling both positions is no longer being carried on, as the Rabbi of the community now is also the Hillel director. In 1940 Mr. Leiser Singer became president of the Community Budget, and carried on for several years, giving tirelessly of his time and energy. No history of the community would be complete without special mention of the contribution made by Mr. Singer.

## **Organization**

Canadian Jewish Congress. In 1918 a meeting was held in Saskatoon to elect delegates to attend the First National Meeting of the C.J.C. in Montreal. Chairman of this meeting was Frank G. Miller. Those elected were Max Adilman and Shimon Ginsberg, who later went to New York City and became a Yiddish writer of note. Congress was not very active until 1933, when, following protest meetings in connection with conditions in Europe, a committee was appointed to deal with matters that might arise out of the German situation in regard to propaganda, etc. This committee consisted of J. M. Goldenberg, chairman; Max Zaitlen, secretary, Arthur Rose, Dr. Baltzan, M. Ames, Ben Zuckerman and J. M. Cantor, executive. Delegates to the re-organization meeting of Congress, held in Winnipeg shortly afterwards, were J. M. Goldenberg, J. M. Cantor, A. Rose, B. Zuckerman. Following this, the first official committee in Saskatoon comprised of J. M. Goldenberg, chairman; M. Zaitlen, secretary; A. Rose, J. M.

Cantor, L. Vogel, B. Zuckerman and N. Adilman, executive.

Under the auspices of Congress, with Frank Miller as Chairman, a Placement Committee was set up in 1947, for the purpose of looking after the welfare of New Canadians. In all, eleven boys and girls have come to Saskatoon, seven of whom have remained with us.

Generally speaking, they have re-habilitated themselves very well, and are comparatively happy in their adopted country. Those who came under the auspices of Congress are, John Sauber, Johnny Ebenstein, Teddy Brown, George Brown (now in Toronto), Jeno Rosenberg, Chaim Pfefferkuchen, Pearl Rosenberg (now in Montreal), Morris Gerther (now in Winnipeg), Israel Burstein, Stephen Langfeld (now in Winnipeg) and Erika Cyprus (going to Winnipeg).

(Ed. Note: None are now listed in the 1961 'Know Your Neighbor' book, as residents.)

## **Zionist Organization**

Every shade of political opinion in the Zionist Organization is represented in this community. The first Zionist group in the city was Herzl Zion Society, whose first president was H. Lazeresco. This group was affiliated with the Zionist Organization of Canada. In 1919 the Maccabbean Club was organized, and functioned until about 1922. Eddie and Alfred Lazeresco were the first two presidents. The Young Judeans was organized by Martin Rose and J. M. Goldenberg around 1922. The first campaign to be held in Saskatoon was the Gewerkshaften, with Mr. Ben Zuckerman in charge. Mr. Zuckerman always took a very active part in all Zionist affairs. As long as he was here, no one toured Western Canada without stopping to lecture in Saskatoon. When he left, it became evident that it was only due to his influence that they ever came here.

Saskatoon Chapter of Senior Hadassah was organized in 1922, Mrs. Feinstein being the first president, and Mrs. Max Teitelbaum secretary, who remained secretary for over 20 years. As far as can be remembered, the charter members were Mesdames Reinhorn, Lazeresco, Max Adilman, W. Landa, Max Teitelbaum, Max Gropper, S. Zaitlen, Feinstein, Max Smith, Sam Hearn, Sarah Vogel, Mike Davidner and J. Mallin.

Pioneer Women organized in 1932 by Mrs. Goldie Myerson, with Mrs. M. Ames first president, Freema Goodman secretary and Kay Ostry treasurer.

I.Z.F.A. (Intercollegiate Zionist Federation of America) was organized on the University of Saskatoon campus in the fall of 1948, but since the student body is small, it was decided to



carry on its activities within the Hillel Foundation.

As in other provinces, Judean Summer Camps are held in Saskatchewan; the first one was held at Watrous in 1942, with the Saskatoon Zionist Council responsible for making all arrangements. A camp committee was set up with Mr. Harry Lyone as chairman.

Due to the efforts of Mr. J. M. Goldenberg, the Zionist Council of Saskatoon was formed in 1938; it consists of representatives of all Zionist groups in the city. Supper meetings are held monthly, and the Council has its finger on the pulse of every organization. In this way there is never any over-lapping of campaigns, local affairs, drives, etc.

B'nai Brith. Saskatoon Lodge #739 B'nai Brith was first organized on April 6th, 1913; the first president, John Feinstein; charter members, Messrs. John Feinstein, H. Reinhorn, M. Rose, H. Lazeresco, J. Abbott, D. Singer, Wm. Schacter, J. Swartzenbeine, A. Goldstein, J. W. Hambro, H. Hankowitz, S. Epstein, S. Selcer, L. Singer, I. Singer, S. Singer, S. Reinhorn, M. Teitelbaum, J. Goldstein, I. Naiman, S. Pyes, H. Goldstein.

Under the Chairmanship of Mr. Nat Shaffer in 1943 the Saskatoon B'nai Brith donated an ambulance to the Red Cross Society. In 1945 B'nai Brith Hillel Foundation of the University of Saskatchewan was organized in Saskatoon, the first director being Rabbi Irwin Gordon, who was followed in 1947 by Rabbi Zev W. Gotthold, the present director. In conjunction with the Hillel Foundation, the Hillel Advisory

Board was set up, with Mr. Arthur Rose as chairman, and Dora P. Dashefsky as secretary-treasurer.

B'nai Brith Curling Team: The B'nai Brith organization and individual members are listed as Charter Members of the Hub City Curling Rink built in 1947. Mr. Morris Lerman, now in Vancouver, took a very active part.

### Women's Organizations

The Hebrew Ladies' Aid Society of Saskatoon was organized in 1913, with Mrs. Reinhorn as president, Mrs. Lazeresco, secretary and Mrs. J. Mallin, treasurer.

The Ladies' Auxiliary of the Talmud Torah was organized in 1918; president, Mrs. Sarah Vogel; secretary, Mrs. Mary Davidner.

The Ladies' Auxiliary of Agudas Israel Synagogue was organized in 1919, by Mrs. E. Warnick, who became the first president.

In 1936 the Council of Jewish Women was organized. This merged the Hebrew Ladies' Aid Society and the Ladies' Auxiliary of the Talmud Torah. Council's work covers local financial (relief) aid and service to local institutions. First officers were, Mrs. Nat Cyprus, president, Mrs. Nat Shaffer, secretary and Mrs. Sam Kaplan, treasurer.

In 1940 the Saskatoon Jewish Women's War Unit was organized, the first officers being, Mrs. Nat Shaffer, chairman, Bessie Golumbia, secretary and Mrs. D. Neuman, treasurer.

In 1946 the Agudlas Israel Sisterhood was organized, with Mrs. Meyer Wine as first president.



BUILDING PROGRESS

# *The Saskatoon Jewish Community - 1905 - 1962*

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## INTRODUCTION

The Jewish Community of Saskatoon deserves attention for its many achievements and, more, broadly, as an interesting example of social and cultural change over the past half-century, has faced many of the same problems confronting Jews and other religious and ethnic minorities wherever they have settled peacefully and in small numbers. The surrounding majority has pressed, chiefly by persuasion and example, for the surrender of many parts of a traditional way of life. At the same time, the Eastern European sources of that tradition have lost their influence or died an often-bloody death. In Saskatoon, how much of that Jewish life has survived intact, how much has changed its form but not its essence, what new kinds of Jewish living have evolved? What follows will attempt to answer these questions.

Before beginning, a few more introductory words are necessary. The Dedication Book Committee wanted an objective and full historical analysis. They chose for the task an "auslander," an American who is also a sociologist, and a newcomer to the city and to Canada. As the research began, it became clear that most of the facts would have to be gathered one-by-one from interviews and whatever old records could be found. Thus, this essay was made possible by the co-operation of many new friends and, it must be added, by the informal research of my wife, Lucille, and my daughter, Adele.

Those who know something of Sociology will be prepared for a more serious and general discussion than is common to Dedication Books; it can only be said that the Committee was warned. One fear may be noted here . . . despite all efforts to include the most important facts and names (properly spelt, of course), the day after publication there will undoubtedly be complaints about the "really crucial" event or person not mentioned at all. In self-defense, I can only plead that such errors are unintentional.

Finally, the fact that this book will be seen by non-Jews and persons many miles from Saskatoon accounts for the translation of certain common Hebrew terms, and for fuller descriptions than might otherwise be required.

## EARLY SETTLEMENT AND GROWTH

The movement of Jewish settlers into Canada's prairie provinces followed the course of the area's development. It must be remembered

that Saskatchewan became a province only in 1905, and in 1901 recorded only 91,000 residents in the Dominion Census; in that year, all of Canada numbered only 5,371,000 persons. The same Census registered but 16,400 Jews in the entire nation, with a handful, 296, in Saskatchewan.

During the next decade, the period in which the first Jews settled in Saskatoon, the over-all population of the province increased almost five-and-a-half times, and its Jewish population almost seven times. Thus, in 1911, there were more than 492,000 persons in the province, of whom 2,060 were Jews "by origin."

A note is in order on the beginnings of Jewish settlement in Saskatchewan. According to Wilder, "Max Goldstein is credited to have been the first Jewish settler in the Northwest, having opened a store in Qu'Appelle, Saskatchewan, as far back as 1877." The Jewish population of Saskatchewan was increased over the next 30 years by the establishment of several farm colonies, largely for the settlement of recent immigrants. The first of these was set up near Moosomin by the Russo-Jewish Committee of London, in 1882. This date can be put into perspective if we note that it was only a decade prior to 1882 that Louis Riel led the mixed French and Indian Métis against the central government in a rebellion that was centred not far from what became Saskatoon.

In 1886, John Heppner pioneered the farm settlement near Wapella; two years later, Jacob Pierce led the formation of a colony at Oxbow. In 1892, the oldest existing Jewish farm community in the province was established at Hirsch "by the Colonization Committee of the

1. The most important statistical work on Jews in Canada has been done by Louis Rosenberg of the Canadian Jewish Congress. See, for example, his **Chronology of Canadian Jewish History** (Montreal: Canadian Jewish Congress, 1959) and **Canada's Jews** (Montreal: Canadian Jewish Congress, 1939). Both of these are available at the University of Saskatchewan Library.
2. H. E. Wilder, "An Outline of the History of the Jews in Canada," in **The 100th Anniversary Souvenir of Jewish Emancipation in Canada**, (Winnipeg: The Israelite Daily Press, 1932). Sixty pages of this volume are in English, and sixty in Yiddish. Page 44 from the back of the book contains a history of the Saskatoon Jewish Community, in Yiddish. The most recent and comprehensive report on the Jewish communities of Western Canada may be found in the 50th Anniversary edition of *The Israelite Press*, Winnipeg, June 23, 1961; it also contains an earlier draft of the present essay.

Young Men's Hebrew Benevolent Society of Montreal on behalf of Baron de Hirsch with 47 Jewish families."<sup>3</sup> In 1901, the Lipton colony was founded by the Jewish Colonization Association; this was followed in 1906 by the Edenbridge community, and the Sonnenfeld settlement begun by Moses Hoffer and his sons.<sup>4</sup> Although the number of Jewish farmers in the province has declined steadily in recent years, some of these colonies still survive; those who left often moved to Saskatoon. In the survey made for this essay, most of those coming to the city from these colonies stressed their desire for a fuller Jewish social-religious life.

The first Jews in Saskatoon arrived between 1905 and 1910. The date is indefinite because they were, at first, part-of-the-year residents of the city. Some of them came to the area as workers on the Grand Trunk Pacific Railroad, and as homesteaders. Thus, William Landa, considered the city's first Jewish settler, rose from laborer to blacksmith on the railroad, worked as a homesteader at the Lipton colony, and eventually settled in Saskatoon. Others who arrived at the same time were Harry Sklar and Max Hanorovsky, both carpenters.

Eric Knowles writes that William Landa had built up a thriving trade as a carriage builder in his native Russia when, in 1904, he took the advice of a fellow townsman who had preceded him to Canada, and migrated to the Northwest Territories.<sup>5</sup> At first he settled with several other Jewish families not far from Fort Qu'Appelle, cutting and hauling wood, and later farming. After hauling timber and smithing for the railroad for a winter, he moved his family to South Saskatoon and opened the blacksmith shop that has grown into the Landa Carriage and Body Works. That first winter in the city, the Landas lived in a sod-covered dugout — common at the time — some distance out along what became Clarence Avenue.

A note about the railroad should also be included here.

Throughout 1907 and the first part of 1908, railway construction gangs were encamped in the environs of the city working on the lines which were soon to radiate out. In the south-west corner of the city, the Grand Trunk Pacific bridge was going up; the last span went into place in March, 1908. Simultaneously, the big fill to the west of the bridge was being made. In the fall of 1907, steel was laid forty miles east of the city; in the spring the track moved westward. In May the last gap in the line between Winnipeg and Saskatoon was completed.<sup>6</sup>

## JEWISH POPULATION

Thus, Saskatoon's first Jewish settlers arrived as the city was being formed. In 1903, the village of Saskatoon recorded 113 residents. In 1906, the villages of Saskatoon, Nutana, and Riversdale combined as the City of Saskatoon. This was followed by a very rapid population increase, and the 1911 Dominion Census showed 12,004 persons in the city, of whom 77 were Jews. The small size of the Jewish community must be kept in mind when it is noted later that the city's first synagogue was built in 1912.

Between 1911 and 1921, the city's population more than doubled, but the number of Jews increased almost eightfold, to 599. The latter was a much greater increase proportionately than the province as a whole showed; thus, in 1911, there were 2,060 Jews in Saskatchewan, and in 1921, 5,328. These figures must be treated cautiously, for they represent the net change between censuses, and fail to show the considerable movement into and out of the city and province during a decade of war, boom, and depression. For example, Mr. and Mrs. Arthur Rose recall that, in 1912 and 1913, at least a dozen Jewish families came to Saskatoon from the United States drawn by rising land values and prosperity. Within three years, however, except for the Roses, all of them had left the city, as the boom burst. Again, at the height of the post-World War I depression that swept North America in 1920 and 1921, more of the city's Jews left, for California, British Columbia, and elsewhere. The census figure, given at ten-year intervals, cannot show the important influence of population turnover.

Between 1921 and 1931, the number of Jews in the city again increased, to 691, although the Jewish population of the province declined to 5,047. Over the same period, the city's population grew to 43,291, and the province to almost 922,000. During the subsequent depression decade, both the city and the province showed slight losses of population, and the number of Jews in the province declined by one-fifth, to 4,076. However, the Jewish community of Saskatoon increased to its highest recorded total, 703 — the actual increase was only 12 persons.

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3. Louis Rosenberg, *Chronology of Canadian Jewish History*.
  4. Clara Hoffer and F. H. Kahan, *Land of Hope*, (Saskatoon: Modern Press, 1960).
  5. Eric Knowles, "'Doc' Landa Fixes Horseless Carriages," *Western Business and Industry*, Vol. 22, No. 5 (May, 1948) pp. 42-43, 180.
  6. Bruce Peel and Eric Knowles, *The Saskatoon Story 1882-1952*, (Saskatoon: Melville A. East, 1952), p. 62.



Between 1941 and 1951, the city resumed its rapid growth, although the province lost fairly heavily. Although the province's Jewish population declined by about one-fourth, to 3,017, the Saskatoon group dropped by only 16 persons, to 687. The 1951-1961 decade has shown slight changes for the province, which remains at about 900,000, but a spectacular growth for the city, to an estimated 93,000, double what it was 15 years ago.

Although the 1961 Census will provide them toward the end of the year, at this time there are no complete figures on the number of Jews living in the city. However, the president of the congregation estimates the total to be close to 1,000. A count of the listings in the 1961 "Know Your Neighbour" Directory of Jewish residents shows approximately 258 separate households, which makes the 1,000 estimate quite plausible.<sup>7</sup> Some of the increase over the past 10 years is no doubt the result of increasing family size — technically, "natural increase" — for Jews have also participated in the current "baby boom." (However, evidence from the recent Saskatoon Religious Survey suggests that the Jewish birth rate continues somewhat below the city-wide average.) The growth of the University of Saskatchewan and the University Hospital and Medical School, bringing numbers of Jewish faculty and staff members, has also contributed to the increase.

The extent to which the Jews of the city actually know their Jewish neighbours is an interesting reflection of the small size of the community, and of its unity. The city-wide Religious Survey mentioned above canvassed almost every household in the city, and produced only 15 families and individuals reporting themselves as Jewish, but apparently unknown to the Jewish community — this was indicated by the fact that the 1961 Directory, then in the proof stage, did not contain their names. It should be added that, when these 15 households were called, they all declined to have their names listed in the Directory. On the other hand, it is clear that the Directory contains almost all of the Jewish residents of the city, and that only a few are not members of the Congregation or at least one Jewish organization.

The same Religious Survey made it easy to study the neighbourhood distribution of Jewish residences. It was found that at least two-thirds of them are in the Nutana area East of the river, with many in the new apartment and housing developments. Even so, of the 75 districts used in the Survey, there were one or more Jewish households in at least 37 of them. There is, as we see, some concentration, but in no case enough to make up an identifiable "Jewish district." On the subject of housing, it should be

mentioned that very few of the older people live with their married children. Rather, they maintain their own homes or, as in the case of a number of widows, have taken housekeeping apartments near one another.

## AN ACTUAL DISCUSSION

Before we go into more historical detail, this seems a good place to show the reader what went on at some of the interviews — and why it was so hard to get names, dates, and events in any accurate or complete order. It would require another batch of interviews to straighten out some of the questions raised here. In November of 1960, A. H. Krolik called a meeting of old-timers at William Landa's home. Those present were Mr. and Mrs. William Landa, William Adilman, Moshe Filer, Max Sharzer, Harry Sklar, Rabbi Swirsky, Krolik, and Field. The discussion was recorded on tape, and the following is a fairly precise transcription of a part of it, (with a few Yiddish words translated).

Field: What was the first Jewish organization in Saskatoon?

Landa: The shul.

Krolik: What was its name?

Landa: It didn't have a name.

Sklar: Just a minute. There was nobody here, and I was here alone. Mr. Landa left me, and I was here alone; he moved away to Viscount. Then, my two brothers moved here.

Field: Mr. Landa moved away?

Sklar: He was away in Viscount for a couple of years. My two brothers, Bill and Mike, they came here. I was the only one here, and I didn't know what to do.

Field: You were the only Jewish family here?

Sklar: I was alone. You see . . . the next year, I had a fellow over there, Miller, I had a "reinikeit" from him, so I had a fellow named Motel Birenbaum he walked from Rosetown all night . . .

General Talk: The same company from Montreal . . . his sister was there . . . he came here, then Moshe Volansky . . . that's right . . . then, Nat Shaffer's brother-in-law . . . he must have come in 1909 . . . he came a year ahead of me.

Field: All right, then, 1910, how many Jews were there in Saskatoon?

7. The Directory is sponsored annually by the Saskatoon Y. M. H. A. The 1961 edition is the 11th. Several of the early editions contain biographies and other points of historical interest.

Mrs. Landa: About ten families.

Sharzer: There must have been about 15 families.

Filer: We got the first minyan in 1910; it was in Cahill Block.

Sklar: What are you talking about, The man talks . . .

Filer: Yes, I remember . . .

Sklar: The second minyan was on Avenue B, near the tannery . . . Beaverman . . . In that house I lived, because I married over there.

Field: Wait a minute! That's the second minyan . . .

Krolik: When did Beaverman come?

Sklar: Beaverman came later. Way later. This is the house I used to live. The second minyan was Avenue B. The third minyan was on 20th Street, near . . . the International, what you call that, the implement business, International, that was on 20th Street.

Field: Hold it! We're putting out a Dedication Book . . .

Sklar: You want to know . . . I'll tell you. We built Agudas Yisroel in 1912. Before that, there was just a minyan here and a minyan there.

Field: They met in someone's house?

Sklar: That's it, they met in my house, I was living there. I brought in this "reinikeit" from Miller, I brought it in. When I was there, he knew my brother very good, my brother was from the same town and this fellow came in, Miller's son. And they were talking I should get married; I want my brother to get married. There were three brothers, and there's nobody in the house, and we had the house here. So this fellow, Moshe Miller, decided for my brother, I shall get married. He was older than me, you see what I mean. So we shall have - - - so after that, Landa was the shadchan. When he was here, and he was talking over there, and I was engaged to that girl he proposed to me, see?

Landa: I never collected the "shalchanus." (Laughter) I never got the money.

Field: How did she get here?

Sklar: Wait! I brought her here. From the farm . . . they were living not far.

Krolik: From Viscount?

Sklar: Near Lipton. They were near Lipton.

Krolik: They moved from Viscount to Lipton?

Sklar: No, No! They were . . . no, no, Viscount was later. Lipton, he was there in Lipton before he came to Saskatoon. My wife was there too.

Krolik: Were you the first Jewish person married in Saskatoon?

Sklar: I was married on the farm . . . And how was it I got the first shochet? (Kosher Butcher) I'll tell you.

Krolik: Who was the first Jewish person married in Saskatoon?

Sklar: I was the man . . .

Krolik: Oh, you were married on the farm, but you lived in Saskatoon.

Sklar: That's it!

Landa: Jack Mallin.

Sklar: No, he's gone too far. The other man who was married was Max Gropper . . . the 25th of May in 19 . . . 11. Just a minute! 1912 I had a baby . . . I lived on First Avenue.

Field: How did Agudas Israel come to be formed?

Sklar: Wait! We weren't organized . . . you see. For the second minyan, we had nobody to "daven," (lead prayers) so a fellow named Motel Birenbaum . . . was a farmer in Rosetown, and he walked all night and he came up and he davened for us in 1910 at my house at Beaverman's and, that's the time I brought that "reinikeit," and the "reinikeit" was staying in the box at my house.

Field: What's a "reinikeit"?

Krolik: A Torah!

Sklar: Then, in 1910, there was a fellow living over there in Radisson. Goldstein moved in from Winnipeg to Radisson . . . I knew him from Winnipeg. And he married a girl over there, a green girl, came from Odessa. She came here, and she brought her father-in-law, Moishe, the chazzan . . .

Field: What's a "green" girl?

Sklar: An immigrant. You see, so we had a bris (circumcision). We had to have a shochet. There was no shochet. So, we brought a shochet from Regina . . . his name was Wasserman. So, Goldstein invited me to come to the bris. I was trying to get Wasserman to stay in Saskatoon, but he said, "I can't stay here. There's nobody here." (Author's note: It may sound as though a Kosher Butcher was needed to perform the "bris," but the speaker is only using the conversation with Wasserman to show the importance of getting a shochet in attracting other Jews to Saskatoon.) So, in 1911, when I was married, my wife wouldn't eat "trafe." I was the butcher here. So, we had to have a shochet . . . that time over there, we didn't know where to get it . . . so I tried to get one from Winnipeg. Someone gave us a tip that Adilman would get us one. So, he sent us a shochet, Selchenko. And Selchenko was staying at my house. I paid for a ticket to come in. And his wife stayed at my house. And

that fellow, Nachman, came in that time. You can ask him, he'll tell you. Then came in Baer, his son-in-law, and she married Baer. And after Baer came in the whole bunch. Schechter came here, and Itzi Singer. Mr. Landa came back from Viscount in May, 1911.

\* \* \* \*

Krolik: When was Agudas Yisroel built?

Sklar: In 1912 . . . and the first Talmud Torah was on 22nd Street . . . Spear's Building . . . 22nd and Avenue B . . . they had hides over there . . . later the building burnt down.

Field: About when was the Talmud Torah set up?

Sklar: The Talmud Torah was set up in 1911 . . . before Agudas Yisroel. A few boys was there — and they were learning over there — across from Landa's. The first teacher was Beerman . . . Sanderson taught on Avenue E. Upstairs. Dr. Singer, and my boy, and a girl. Sanderson was the name of the teacher.

Krolik: What was the name of the teacher before the Talmud Torah was up?

Landa: Selchen.

Krolik: Selchen? Selchen, the father of the writer in the Winnipeg Israelite Press.

Sklar: There were only four or five children . . . They met in the afternoon, after school. Naturally, we paid him . . . he made most of his living at a shochet.

Landa: The first Talmud Torah began when there was no congregation . . . there was nothing. We paid \$3,500 for a Talmud Torah . . . that was 1910.

Sklar: What's wrong with you . . . 1911.

Krolik: So, they bought a building for a Talmud Torah, on Avenue I and 19th Street.

Landa: We put up \$50 a piece. The meeting was upstairs at my house. About ten men got together, and we each put up \$50. But, two of the richest people in town, they didn't want to come to the meeting. But, after we bought the Talmud Torah, they came around and gave us \$500 a piece . . . Max Adilman and Harry Toplinsky.

\* \* \* \*

Field: What other Jewish organizations were there?

Sharzer: The B'nai Brith.

Landa: The Chevra Kedusha (Burial Society).

Sklar: The cemetery was 1911. A child died . . . Sandberg's child — his first child — was burned. So, we bought five acres . . . In the same place as now . . . In the center was an Indian trail . . . Koukoy bought it . . . so we

buried that child. We didn't know we should bury two. So, Rabbi Kahanovitch (of Winnipeg) said we should build another grave, and put in (a Bible), pages from an old Bible.

(Editor's Note: "The role of the cemetery in the formation of Jewish communal life in America cannot be overestimated. In a certain sense, it was even more important than the synagogue. For though a Jew might live among Gentiles, he wanted to be buried among Jews. Thus, Jewish communal life everywhere began with a synagogue and a cemetery. Sometimes the cemetery even preceded the synagogue." C. Bezalel Sherman, **The Jew Within American Society**. 1960.)

\* \* \* \*

Field: How did the B'nai Brith come to be organized?

Sklar: That was in 1913 . . . Selchen was the organizer. He was living here. He had a factory, the city put up a building for him here, he had a 100 machines. He came from St. Paul. He was a B'nai Brith member from St. Paul.

Sharzer: In 1912 or 1913, we organized the Hebrew Immigrant Aid Society . . . HIAS. Then, the ladies organized the Ladies Aid Society . . . to help immigrants who were passing through to Edmonton and other places.

\* \* \* \*

Swirsky: Let me summarize. In all of those years, there was no such thing as a group of people coming from any one city in the old country. The general trend was one or two people from Austria, one or two from Poland, one or two from Russia. Consequently, there wasn't that unifying element known as the "landsleit" group, hailing from one city. The only reason for the strife and tension was the various backgrounds of the people; each one came with characteristics of the old country, and because there weren't enough people to support the characteristics of any one group, certain tensions broke out.

Landa: Exactly! That's the real truth. Everyone had his own ideas . . . different ideas.

\* \* \* \*

Filer: The Saskatoon Hebrew Mutual Loan Society was organized in 1922.

Sharzer: In my house.

Filer: I believe it was in Mr. Sharzer's house. I and Mr. Sokolov used to go around every Sunday morning . . . we spent a lot of time . . . from ten to twelve, sometimes one o'clock, to convince individual people to be a member of the loan society. We took a dollar . . . that was a membership. The dollar was for stationery, and so forth. A share cost ten dollars . . . if you put in ten dollars, you could bor-



row thirty. The highest loan was \$300. . . . to members only, and you got to have two endorser.

Field: How many members were there?

Filer: Gradually, we raised, every week, more and more. At that time, there were about 115 or 120 Jewish families here, and about 90 percent of them belonged to the Mutual Loan Society. We asked everyone to join. If a man didn't have \$10, he could put in 2 or 3 dollars. I remember the first loan was \$300 . . . then, we had about 5-6 loans, and we collected some money each week, and made more loans.

Field: What happened to that organization?

Filer: It still exists. Later, there was an argument . . . some people said that we should be willing to lend all the money to one borrower. I said we couldn't do it . . . because some person would come in for a loan, and we wouldn't have the money. Anyway, that's why another group was set up later.

Field: Why was the loan society set up?

Landa: In those day, whenever we could, we kept away from the bank. The fact is that I was invited to be a member of the biggest society in Saskatoon . . . to the Masons . . . and I had the application in my safe for three months . . . and I didn't join. I was afraid. That was about 1912-1914. People asked me why I didn't join, and I said I was the only Jew and I would be afraid to go into it.

Swirsky: Can anyone tell me when the first Jew was elected to office here?

Landa: I'll tell you. They were going to elect me as President of the Liberal Association, but my language wasn't good enough, and I was ashamed. . . . That was about the time that Mr. Norman was Mayor of the city.

Sharzer: I believe the first Jewish Mason in Saskatoon was Al Simon, an insurance man. . . . Jack Goldenberg was on the School Board about ten years ago.

Krolik: Up to about 1950, no Jew held office.

Swirsky: Did any Jew become a policeman or a fireman?

Landa and Sharzer: No.

Swirsky: Who was the first school teacher?

Krolik: Dora Dashefsky . . . about 1945.

Adilman: Malin's niece . . . Miss Belusoff . . . was a teacher . . . about 1918.

\* \* \* \*

Swirsky: How did the Jews participate in the war effort, in the first and second wars?

Sklar: In 1918, I was in St. John's Ambulance . . . during the flu.

Sharzer: Al Simon worked during the flu . . . day and night . . . he went to homes, he helped clean up . . .

Sklar: In 1918, a Doctor McKay was in my house, with a nurse . . . I worked with him. They took my brother away to the University Hospital . . . my brother, Jack . . .

Landa: When the first World War broke out, and we began to hear what was happening in Russia and Europe . . . Ben Zuckerman, he neglected his business and his family, and he worked for that cause . . . collecting money for Jewish refugees.

Sharzer: The women worked making things for soldiers . . .

Everyone: Many boys went . . . at least three were killed . . .

\* \* \* \*

Field: About the Congregation . . . were most of the people here Orthodox?

Landa: Yes. They all came from the old country.

Field: In, say, 1925, did any of the Jews here not belong to the synagogue?

Sharzer: A few.

Filer: One or two families . . .

Sharzer: Some of them were strictly socialists . . . and didn't believe in belonging to the synagogue.

Sklar and Sharzer: In the Talmud Torah, at that time, they learned mostly Jewish.

Krolik: They learned more Jewish than Hebrew.

(Note: This is inaccurate; the teacher spoke Yiddish, but the subject taught was Hebrew.)

Landa: You should understand. It wasn't easy to make a congregation . . . so many different ideas, arguments. Everyone brought something different from the old country . . . They were fighting at every meeting. I remember that one of the fellows, he was President, he had to jump out the window . . . It was very, very serious.

Field: It's a credit to the community that it didn't split.

Landa: That's right. I and Nat Adilman used to fight at every meeting . . . I remember we used to go from house to house . . . at Simchas Torah time.

Sklar: I remember . . . one of those Jews from Rumania wouldn't join the party, and we went into his house and broke his dishes.

Swirsky: So, they forced him to join the brigade that went from house to house collecting food for a party.

Landa: We stole a whole barrel of cucumbers . . . At that time, pickles had to come from Winnipeg. We didn't have them here. Simchas Torah, there was a woman who wouldn't give us anything. So, we went there, and took out the whole barrel of pickles. Another woman, wouldn't give us anything. So, we took her 'prakas'. Later, she came to a house where we were eating, and ate one of the 'prakas' and said, 'That's funny. They taste just like my "prakas".'

Filer: We made a celebration every Simchas Torah night. In 1932, it happened, I and Max Sharzer and Bill Adilman, we went around and saw who had chickens in the chicken coop. And, if you had 10 chickens, we took one, if you had 20 chickens, we took two. We took them around to the rabbi, and he killed them free. Then we took the chickens to a woman, Mrs. Lichtstein, and we paid her 25 cents each to make them kosher. Then, we took them over to Max Gropper . . . on Avenue J upstairs . . . and a barrel of beer, and we spent from nine o'clock to two in the morning. One Simchas Torah night, Mr. Landa refused to go with us, and we made up our minds that we had to have him with us. So, we went into his house, took off his blankets, and said "Come"! He had to come with us. Then, we went to Jack Mallin's house. He lived upstairs, and we couldn't get in. We got a ladder, and put it up to his window, and told him that we would give him five minutes to come with us. And he came out . . . That was in 1932 and '33 and '34. At that time, we didn't have fruit. I was peddling . . . and I knew every cellar in every Jewish house. I went into Max Sharzer's. He liked to go with us, but his wife kept him back. He was sleeping. When we came in he covered his head with the blanket with the feet out. We pulled him out by the feet. He had a barrel of Mackintosh apples . . . we had carts in the back and loaded them up . . . and Sharzer came with us. And that's the way we celebrated Simchas Torah for several years . . .

Landa: The thing is this. We kept together. We were very friendly. If, God forbid, anything happened to a man, we used to help, to lend money if he was broke. I won't mention a name, but there's a doctor here . . . his father put his son through medical school. He had to have a hundred dollars a month. And he used to come to my store . . . and I would make him out a cheque . . . He always paid it back. But, things have changed . . . now, people don't care so much about other people.

## CONSERVATISM AND ORTHODOXY

The overwhelming preference of the Congregation for Conservative Judaism was expressed in a poll taken early in the 1950's

(when the new Centre was being debated), and again in response to the questionnaire sent out for the present study. It is also recorded in the Act of the Provincial Legislature incorporating the Congregation Agudas Israel, and passed early in 1958. The Act noted that the old congregation had been organized "for the object of promoting the Orthodox beliefs of the Jews among its members." It added that "with the passing of time most of the Jewish residents of the City of Saskatoon have ceased to adhere to Orthodox beliefs and have adopted the form of Jewish religious services sponsored by the Rabbinical Assembly of America and better known as Conservative Judaism."

Recognizing some continuing interest in Orthodox worship, the 1958 Act stipulated that "the congregation shall, as long as there be a sufficient number among its members desiring to carry on religious services following Orthodox Jewish beliefs, maintain and operate the old synagogue so that those of its members who may wish will be enabled to conduct Jewish Orthodox religious services therein, and no other than orthodox religious services shall be conducted in the old synagogue."

The earlier Constitution of the Agudas Israel congregation — which was printed in English and Yiddish upon its adoption in 1920 — stated that one of the congregation's purposes was to maintain "a Judaism according to the Sephardi principles."

The first "minyan," (the ten men required for organized Jewish worship), was brought together at New Year's time, Rosh HaShanah, in 1908, on Avenue G, in a house rented for the purpose. To find ten Jewish men, it was necessary to canvass the hotels and look through the city streets. Harry Sklar and William Landa took turns leading the service.

Among those who came to Saskatoon between 1907 and 1911 were Moe and Leo Volansky, Monash and Harry Reinhorn (from Duck Lake, Sask.), Max Rose and his family (from Winnipeg), David and Isadore Singer, O. Koukoy, Jack Mallin, Max Adilman and his family (from Neudorf, Sask.), Max Gropper, Nathan Cyprus, and M. Goodman. Two of them later went to Palestine; Koukoy in 1913 and Adilman in 1928. There were now enough Jews in the city to make a synagogue building feasible, and the city's first synagogue was built in 1912, under the Koukoy's leadership. The lot on the corner of 21st Street and Avenue F, purchased at the height of a building boom, cost \$3,500, and the building another \$1,000.

8. This list has been assembled from interviews, and from the source given in footnote (2) above.

Regular worship had become possible with the hiring of the first "shochet" (kosher butcher), Rev. Selchenko, in 1910; in that year, a room had been rented in the Cahill Block, for services and for the Hebrew class Selchenko conducted. It was, and in small communities still is, customary for the kosher butcher to officiate at services, and it was many years before Saskatoon had an ordained rabbi.

Incidentally, it should not be thought that Jewish worship was late in coming to the city; Methodist services date only to 1901, Lutheran services to 1907, Roman Catholic services to 1902, and the Baptist congregation to 1902.<sup>9</sup>

On April 13, 1919, work was begun on a new synagogue — the one still used on Avenue F — and it was completed in September of that year at a cost of about \$23,000. The official dedication took place just before the Jewish New Year, with Chief Rabbi Kahanovitch of Winnipeg officiating. The officers of the synagogue at that time were: H. Lazaresco—president, L. G. Feinstein—vice-president, J. Claman, A. Wolochow, S. Panar, W. Landa, and J. Mallin—executive committee.

There has been regular worship at the Avenue F synagogue from its opening. Since the construction of the Jewish Community Centre in Nutana in 1958, services have been conducted in both buildings, although the rabbi participates only at the Centre. (It would be almost impossible for an Orthodox rabbi to attend both because of the rule against riding on the Sabbath.) As indicated previously, the form of worship at the Centre is Conservative. In addition to mixed seating and the importance of the late Friday evening service, the religious "preference" is shown in the use of the Sabbath and Festival Prayer Book (1946) which is official to Conservative congregations.

The Jewish Community Centre, at McKinnon Avenue and Tenth Street, became the new home of the congregation on its dedication, August 31, 1958.<sup>10</sup> The dedication programme, true to the Jewish and Canadian character of the congregation, began with O Canada and Hatikvah, continued with toasts to Her Majesty Queen Elizabeth II and the President of the State of Israel, and closed with God Save the Queen. The invocation and benediction were given by Rabbi Lewis H. Schechter. The Presentation of the Building ceremony was made by the architect, George Forrester, M. S. Aarons, chairman of the Building Committee, and A. H. Krolik, president of the congregation. The Dedication Address was given by Arthur Lourie, Israeli Ambassador to Canada.

So many persons contributed work and money to the creation of the Centre that it would be impossible to mention them all here.

However, a few points may be taken from a 1958 article about the Centre.<sup>11</sup>

Though the yearning for a Jewish Community Centre certainly goes back more than a decade, the apparent initial move past the thinking and planning stage occurred in October, 1953, when a letter was sent to the Secretary of the City's Real Estate Board by the Jewish Community applying for the purchase of the present Centre site. A. H. Krolik, E. Bricker, Hy Pollock were the committee in charge of the purchase of the land. These men, together with Marvin S. Aarons and Nat Shaffer were the first committee, with Mr. Nat Shaffer as Chairman . . . Approval of the purchase was granted by the City Council on July 5, 1954 . . .

That same year a series of Parlour Meetings was inaugurated to raise funds and spur the undertaking. The first of these meetings met at the home of Dr. J. J. Schacter . . . The first pledges made were at the home of E. Bricker. (There followed) a pledge by the Saskatoon B'nai Brith Lodge to pay for the purchase of the building site . . .

There is also considerable pride in the fact that the Centre, costing upwards of \$200,000, was completed without a mortgage. The relatively modest outstanding loans were covered by notes and pledges.

The Centre, following the growing practice in Canadian and American Jewish communities, is equally a place of worship and other activities including the Hebrew School and organization meetings. Its very existence is a unifying force, bringing the community together on both religious and secular occasions.

In terms of the form of worship, the commitment to Conservative Judaism is rarely doctrinaire. Those who attend services accept (and often favor) a blend of Conservative and Traditional ritual. Rabbi Swirsky recently encouraged one family to present, as a gift to the Congregation, the Soncino edition of the Chumash (Torah and Haftorahs), edited by Rabbi Hertz, and containing much of the traditional interpretation. It may be added that the West Side synagogue still uses prayer books without English translations.

9. Bruce Peel and Eric Knowles, see footnote (6) above, p. 57.

10. For details of the Dedication Ceremony, see the Saskatoon Star-Phoenix, September 2, 1958, p. 3. On the ground-breaking ceremony, see the Star-Phoenix, May 16, 1957.

11. These notes on the background of the Centre are taken from the 1958 "Know Your Neighbor" Directory.



## INTERPRETING THE CHANGING COMMUNITY

In Marshall Sklare's recent and very interesting book on Conservative Judaism, three important changes are considered central to the shift from Orthodoxy to Conservatism.<sup>12</sup> They are, first, changes in the status of women; secondly, the introduction of and insistence on decorum during worship, and thirdly, the reduction in "commercialism" during or connected with services. Each of these changes has been made in Saskatoon, in the first case only at the Centre.

Much of the so-called commercialism, involving fund-raising through the sale of aliyot or taking up collections for charity at funerals and other ceremonies, was dropped at least 20 years ago. What replaced the sale of aliyot (being called up for the Sabbath Torah reading) deserves a comment. Nowadays, the names of the men to be called to the Torah on the High Holidays are chosen by lot; this is certainly democratic but, as one man emphasized, it also means that some of the Congregation's most devoted workers may never receive this honor. The gains from the Community Budget system which makes fund-raising from the pulpit unnecessary are somewhat balanced, as we see, by the losses.

Only a small part of the complicated question of changes in religious ritual and synagogue practice can be taken up in this essay; many pages could be written about it, even for so small a community as Saskatoon. For example, I often asked women how they felt about the segregated seating, that is, women sitting only in the gallery, at the West Side synagogue. Although they did not defend the practice actively, neither did they express serious complaints about it. Mrs. Joseph Brans took pleasure in telling me about a Bar Mitzvah at the old shul. It was the custom for the mother of the Bar Mitzvah boy to pass candies to the women in the gallery. After the boy had triumphantly chanted his Haftorah, the candy would be dropped down to the main floor below, where the waiting children scrambled for it.

On the question of seating, Jack Mallin emphasized the loss he feels because seats are no longer "sold" at the Centre. Thus, a man can no longer take pride in "owning" a pew, but must sit wherever there are empty places. A choice seat was a definite symbol of status. Nowadays, nothing about the synagogue service or the physical arrangements is used to distinguish one man from another or to reward special merit; this is true, also, of the High Holidays. Religion has been liberalized, but one can appreciate the feelings of those who say that the shul has lost some of its flavour.

As one would expect of an Orthodox congregation, musical instruments have never been used to accompany services; the music is provided only by the singing of the cantor and the worshippers. (However, with the Rabbi's permission, an organ is occasionally used at weddings, as for example, at the June, 1961 Hollenberg-Krolik wedding.) Saskatoon has never had a full-time cantor, although some very good ones have been brought in for the High Holidays. For the past few years, Dr. A. Perlin, a scientist by profession but also a trained singer, has been the very popular volunteer cantor. In addition, at some of the services, especially on Sabbath mornings. The importance of the cantor's role, usually performed here by men who are not professional singers, is made very clear when, for some reason, they are absent from services. This is an especially serious point when we realize that fewer and fewer men in the community have the knowledge or training to conduct services. However, in the near future, hopefully, the congregation will draw increasing benefits from Kornfeld's success with the well-attended Children's Congregation.

Sklare's book makes another point perhaps as important to Saskatoon as to other Jewish communities. Referring to American Jews, he suggests "that the Conservative synagogue is in part a result of their desire to continue with their ethnic group existence . . . under the legitimation of religion." Thus, it seems possible that the move to Conservatism here represented as much an effort to unify the community, as to strengthen its religion. Both the Centre and the Conservative form of worship express the truth that, in Saskatoon, the Jewish community is both Canadian and Jewish with little or no conflict between these loyalties.

In most respects, the community has undergone the same recent changes that are found in other Jewish communities which have enjoyed freedom and economic opportunity. Its members have taken on many of the ways of thinking and acting that are the Canadian culture. In time of war, its young men and women have fought at the side of their neighbours and friends — during World War II, 111 of the city's 700 Jews were in the Armed Forces, almost all of them volunteers.<sup>13</sup> When anti-semitism threatened, as it did briefly in the late 1930's and early 1940's, the response was prompt and effective; the leadership of J. M. Goldenberg in these efforts was vital.

12. Marshall Sklare, *Conservative Judaism: An American Religious Movement*, (Glencoe, Ill.: The Free Press, 1955), p. 106.

13. See the *Star-Phoenix*, November 15, 1945, p. 3, for a photograph of community leaders unveiling a memorial scroll which had been presented by the B'nai Brith Lodge.

The community maintains the basic organizations found among Jews everywhere — the synagogue and congregation, the burial society, the Hebrew School, the loan society, and the Zionist and fraternal groups. In every case, the actual conditions of life in Saskatoon have been influential. Because the city is physically isolated and composed of many ethnic groups, (even now, almost a quarter of the city's adults are foreign-born), the pressures toward assimilation have varied. Resistance to intermarriage, although difficult in such a small city, has been effective. There has, however, been little direct pressure to give up Jewish customs and ritual. It is probable that where Jewish ritual has been given up it has largely been because of inner pressures to make attitudes and beliefs consistent with science and psychology, and to avoid being conspicuously different from one's neighbours, rather than because of real outside pressures. Again, as would be expected, the local Jewish organizations have developed on a scale appropriate to the perhaps 275 Jewish households; there is naturally much overlapping of membership, but the ability of the community to support a wide range of groups is truly amazing.

The rise of many of the city's Jews to middle and upper income status has forced a choice between the demands of Orthodoxy, many of them consistent largely with the values and behavior of low-income and low-status groups, and the possibilities of Conservatism, which offers a compromise, however unstable, between Jewish religion and Western culture.

It has been stated that the changes took place slowly, as acculturation, the adoption of the prevailing way of life, proceeded. The basic Jewish institutions of the city were founded by Eastern European immigrants, and for a considerable time, Yiddish, the "international" Jewish language, was used in sermons and at meetings. Although it has been replaced by English at public activities, almost all of those answering the questionnaire sent out for this study replied that at least one person in the family still has a good command of Yiddish. Further, Yiddish is still the language of sermons at the West Side synagogue. However, attempts over the years to have Yiddish taught in the Talmud Torah were unsuccessful, and few of the younger children know the language now.

The dominant group in the Congregation was Orthodox for many years. Their numbers declined over time, but they remained the ones most concerned with issues of practice; the name of Jacob Claiman must be mentioned as a leader in the demand for the maintenance of Orthodox practice. Although there was, at times, determined opposition to certain rituals and religious laws, those who wanted changes

were never as united or as involved emotionally as those supporting Orthodoxy. In other Jewish communities, a division of this kind often leads to the formation of rival congregations. For example, in nearby Regina, in the 1930's, the community split over the issue of having Yiddish taught in the Talmud Torah; the split lasted about five years. Why such splits did not occur in Saskatoon is an interesting question, and negative and positive explanations can be offered.

On the essentially-negative side, first of all, the opposition never had a unified program, being itself split into several factions. Thus, in the middle '20's, an attempt was made to set up a Sunday School program, to rival the traditional Talmud Torah. The effort, primarily sponsored by the Council of Jewish Women, failed — because it was attacked from the Orthodox side for obvious reasons, and from the Zionist side because any move toward Reform Judaism was viewed as anti-Zionist. Similarly, a short-lived effort to move the Congregation toward Reform (or actually to form a Reform Congregation) in the 1920's won the support of only a dozen or so families.

Secondly, the Jewish community was never willing, or perhaps able, to support more than one synagogue. The present use of two buildings is generally seen as a relatively short-term measure to institute Conservative worship without actually splitting the Congregation; thus far, the compromise has worked.

One potential source of community schism, the existence of *landsmanschaften*, was unimportant in Saskatoon because there were never concentrations of Jews here from any one European town or village. In the same way, there were never enough Jews of German background in the city to develop a strong Reform faction.

Another possible source of difficulty, serious doctrinal disputes, never developed beyond skirmishes over ritual, perhaps because Jewish scholarship here has always been fairly weak. Only a few homes have sizable libraries of Jewish books and music, although the situation seems to be improving. Even so, what was probably the only Tanach study group here, organized by Helfgott in the early 1940's and continued by Rev. Avol through 1947, gradually died for lack of attendance.

More positively, the two branches of the Congregation have remained united for several reasons. Both of them contain members of the same families, perhaps reducing the likelihood of a split. However, each branch is also supported by whole families, no member of which attends the other branch. Again, the impression is strong that the younger people in the community, often the children of earlier settlers,



have not developed the feelings of shame and antipathy toward their immigrant parents and grandparents which, elsewhere, have produced competing congregations. This may have been because so many of their non-Jewish neighbours were also recent immigrants, but that seems a poor explanation in view of what took place under similar conditions in other Canadian and American cities.

Perhaps the answer to the question about continuing unity is largely historical. At the time when the split might have taken place, there was too much of a need for unity — and a feeling of belonging-together — for it to happen. They were kept together by the intermarriages among Jewish families, by the physical isolation of the city, by the need for mutual aid, and by friendships. The comments of Filer, Landa, and others toward the end of the recorded conversation illustrate these points, for example, in the Simchas Torah celebrations and the Mutual Loan Society. In the days before good highways and the widespread ownership of automobiles, many of Saskatoon's Jewish families spent summers at nearby Watrous and Lake Manitou. Watrous is no longer the Jewish vacation spot of the Prairie Provinces, (for many complicated reasons), but many Saskatoon people once owned land and cottages there, and some still do. When Watrous was the popular resort, the people of the city were together not only for work and worship, but for recreation — it was possible for Jewish young people to spend almost all their time within a Jewish community — again slowing the development of the class and status lines that might have encouraged a split.

One of the statements often heard about the changing community refers to the loss of a "certain Jewish spirit." Apparently, the people who say this mean social and cultural, rather than religious, spirit. There is some evidence of such change, for example, in the declining use of Yiddish. In the 1920's, the Yiddish plays staged annually by a group of local people were among the major events of the year. Rose Mallin was able, after checking with Moe Ames, (who originally organized the play group in 1921), to list ten plays put on here. These productions, which included *King Lear*, *The Dybbuk*, and *Anna Karenina*, were sponsored from 1921 until about 1930 by the Zionist Organization, and were invariably well-attended and financially successful. In addition to Mrs. Mallin and Ames, the players included Mary Lifshen, Eileen Davidner, Mary Davidner, Louis Sternberg, Max Reznick, and Joe Satinoff.

The point about "spirit" is very complicated, and much depends on memories which grow rosier with time. Old-timers may look back longingly at the challenges of 40 or 50 years

ago, but it would be hard to prove that life was better then. I'm told that in 1912, when there were fewer than 100 Jews in the city, there were at least 40 unmarried Jewish men, but only one eligible Jewish girl, Mary Vogel Davidner. No wonder the men had so much time to build up successful businesses and practices!

\* \* \*

Because Judaism is clearly divisible today into religious and secular activity, a goodly number of the younger families participate energetically in secular groups — Zionist, charitable, educational — while neglecting religious practice. There is no way, in a brief essay, of measuring motives for continued participation in Jewish matters. Little can be said here about the relative importance of religious benefits, social pressures, psychological involvement, and philosophical commitment, but they are undoubtedly all important. Apparently, the shift of interest away from Orthodoxy has led to the growth of more or less secular Jewish organizations, rather than to rival congregations. In interviews, there was a clearly-understood and accepted break on questions of ritual between young and older people. If there was ever going to be a split (there actually was one for a short time), it had to be at least 25 years ago. Now the leadership of the Congregation is in the hands of its younger members, and the ranks of the older men and women who still want Traditional Judaism become thinner year by year. It is an important sign of unity that a certain amount of Orthodox practice, for example, the kosher butcher, is maintained even when the number of kosher homes is small.

Over the years, the city did see many of the predictable controversies, over mixed seating, over attempts to remove the center pulpit ("bimah") from the old synagogue, over the sale of aliyot and other honors, and so forth. Some people saw no need for the new Centre, and resisted the idea. Nevertheless, in the long run, the solutions were generally cooperative and without lasting damage. To be sure, there are still a few families whose continued opposition to the Centre is indicated by their refusal to contribute to the Centre Building Fund; in most cases, however, they pay their assessments to the Community Budget which maintains both the Centre and the Synagogue. There were also differences over the principle of free Hebrew School tuition. Some people still feel that the private school rule of payment for each child is wisest; others hold to the public school practice of payment into a general tax fund according to ability to pay (the assessment principle) regardless of the number of children attending the school, and they have won out.

Much has been made here of the distinction between religious and secular interests, and, to



me, it seems to be the key to understanding the Community. Much, probably most, of the Community's energy has been devoted to maintaining not religious practice or belief, but Jewish ethics, customs, and organization. This is as true of the Bar Mitzvah, with its ritual induction of the Jewish boy into manhood, as it is of the principle of keeping quarrels "within the family". The Bar Mitzvah is a religious practice — with unusually high attendance at the Sabbath service — and an elaborate gesture of family and community unity and belonging. It is especially effective because it takes place almost entirely in the synagogue, (usually, the Community Centre), and the home. From what I have seen, the Bar Mitzvah in Saskatoon avoids the excesses of "conspicuous consumption" unfortunately found in larger cities; it does not smack of the "potlatch", the public display of waste and wealth once customary among some of the Indian tribes of British Columbia. It reaffirms the continuity of the Jewish people and the strength of the Community.

The principle of keeping quarrels within the family is mentioned as an example of Jewish customs, in this case, the belief in the value of having Jews solve their own problems without recourse to public courts and publicity. It contains a measure of self-defense; wherever possible, controversies between Jews are treated by private arbitration and conciliation because, as one man told me, "there is no need to broadcast these things or to call unfavorable attention the city's Jewish Community." There have actually been very few incidents of the kind that might call for "hushing up," but the persistence of the principle, even without serious cause, is noteworthy.

Saskatoon's Jews have responded well to the many emergency demands made on them, whether this meant sending relief funds abroad (as after World War I), sending medical supplies (as after Hitler's War), or making a place for Jewish refugees in Canada and Saskatoon (especially after 1945). This adherence to the tradition of charity and mutual help in a city from which Europe, Asia, and even the major cities of Canada and the United States feel and are very remote, has been helped by the small, steady stream of newcomers and visitors — new residents and the speakers and representatives

of Jewish organizations—from Europe and from other parts of North America, although these activities would certainly have continued even without such "prodding." New ideas, often reinforcing older values, are also brought back to the city from the many vacation and business trips to other parts of Canada, the United States, Europe, and Israel. Incidentally, the importance of the State of Israel deserves a mention for its role in strengthening Jewish identification and self-respect. Mayor Sidney Buckwold and his wife, active members of the Jewish community, were recently in Israel for an official gathering. On their return, they made the rounds of a number of organization meetings at which their talks were greeted with pride by Jewish groups and respectful interest by others.

In essence, then, the Saskatoon of 1961 has an organized and self-conscious Jewish community which has acculturated very successfully (even to the B'nai Brith Curling Club) without any serious indication of assimilation. The intermarriage rate continues to be low, and it is almost universal practice for the non-Jewish partner in a mixed marriage to convert to Judaism, often with the intention of raising children who will be practicing Jews. There are unquestionably problems, especially in the training of young leadership, but Saskatoon's Jews are geared for survival and will remain distinctly Jewish despite their being surrounded by a rapidly-changing nation and world.

One conclusion, more than any other, presses itself upon the observer, here as in most free countries. The Jewish Community is united, and binds itself together, through religion, nationality, and culture, but perhaps most important of all, through family-feeling — the emotional ties that make all the world's Jews feel themselves to be members of a great and historical People. This feeling, which we know personally among actual families of grandparents, parents, children, uncles, aunts, and cousins, seems to me the strongest link among Canadian and American Jews especially where traditional religion and Jewish scholarship have lost their hold. It means cooperation with or without common interests, charity and mutual aid whether or not there is love and friendship, and a feeling of being intimately related even to people one will never meet.

## *Saskatoon Section National Council of Jewish Women of Canada*



**PAST PRESIDENTS**

Left to right, Standing: Mrs. J. Brans, Mrs. E. Shapera, Mrs. A. Rose, Mrs. N. Goluboff, Mrs. N. Gropper. Seated, left to right: Mrs. A. Davidner, Mrs. M. Davidner, Mrs. B. Torchinsky.

In January, 1936, seventy-five women became the Saskatoon Section of the National Council of Jewish Women of Canada, with Mrs. N. Cyprus as its first president.

The National Council of Jewish Women is dedicated, in the spirit of Judaism, to the well being of Jews and their neighbours of all faiths, in Canadian Communities, the nation, and throughout the world. Through a program of service, of education and social action, the organization stimulates the individual and community to advance the democratic way of life.

In Saskatoon, when Council was organized, it incorporated the Auxiliary to the Talmud Torah and the United Jewish Relief Committee, whose function it was to give supplementary relief to Jewish families and transients. In the early years a major part of the budget went to support the Talmud Torah. Council paid for all redecorating, upkeep of the kitchen and part of the caretakers salary.

When the war came, a vital part of Council's program was to further the war effort. In conjunction with Hadassah, Council sponsored a Jewish Women's War Unit which carried on a wide variety of war work, including a Jewish Servicemen's Canteen.

Council had anticipated a refugee problem in the post-war years and set up a fund which later proved valuable when they were asked to adopt twenty war orphans in France, and to help the many refugees who found their way to, and through, Saskatoon.

Council's support of the Talmud Torah has continued throughout the years. It has always supported the kindergarten by providing toys

and play materials. Council today is proud of its Jewish Community Centre Library. Books were bought with the help of other organizations and interested individuals. The library serves all Jewish children and is staffed by Council members. It is still in its infancy, but fills a real need in the community and it is expected that as it enlarges, it will give even greater service.

When the Jewish Community Centre was in the planning stages, Council sought ways in which it could help bring it to reality. It set up a fund which was later used to furnish the kitchen.

Council's program has been based on education. It has sponsored many successful study groups, on books, international affairs, contemporary Jewish affairs, child psychology, and now on public affairs. One such study group, on the needs of retarded children, led to the development of one of its presently most widely recognized projects — that of providing recreation for retarded teen-agers.

Council early recognized the need for Leadership Training. It has given this opportunity for development in many ways and has enabled many Saskatoon Jewish Women to develop skills in community work.

Together with all other sections of the National Council of Jewish Women of Canada, the Saskatoon Section has played a significant role in many areas of education and social welfare.

Through a program of granting fellowships to doctors, social workers, and other professionals in the field of public health, much knowledge has been gained which has changed attitudes in all areas of the country in the care of the aged. Council itself has pioneered in the field of recreation for senior citizens and has set a pattern from which all such centres have developed.

Again, as part of the National Organization, Saskatoon Section contributes to an annual scholarship program, named after its founder, Mrs. Irene Samuels, which is at present helping seven Jewish girls obtain a University education, who would not otherwise have had this opportunity.

Locally, three scholarships are granted annually, one at the College of Education at the University of Saskatchewan; one to a high school graduate who finished Grade XII in Saskatoon; and one to the Saskatoon Music Festival.

Council also carries on a significant program in the field of education in Israel. By participating in the Israeli Scholarship program, many male student teachers are enabled to finish their training, and in five years some seventy-five teachers in Israel have graduated as a result of this program.

All of these scholarship programs are assisted by individual contributions in honor of special family occasions, and the program grows through increased participation on an individual basis.

Saskatoon Section also participates with other sections in applying toys and play materials to kindergartens in Israel. Several parcels are sent each year to be distributed in Israel through the Israeli Ministry of Education. In the last few years, the students at our Talmud Torah have been happily participating in this program by giving toys at Chanukah time.

One of Council's basic principles is the realization that Jewish women are a vital and

integral part of the total community. Council was a charter member of the Saskatoon Community Chest. It is today one of the agencies of the Saskatoon United Appeal. As such, it is frequently called upon to serve the social welfare needs of the Jewish Community. Through affiliations with the Saskatoon Council of Women, United Nations Society, Red Cross and other organizations, Council realized the concept of social justice and concern for humanity that are the basic teachings of Judaism. It joins with all other Saskatoon women to keep the community a good place in which to live.

The membership now stands at 110. Past presidents include Mrs. N. Cyprus, the late Mrs. M. Davidner, Mrs. A. Rose, Mrs. D. Baltzan, Mrs. E. S. Shapera, Mrs. N. F. Gropper, Mrs. N. Goluboff, Mrs. A. Davidner, Mrs. B. Torchinsky, Mrs. J. Brans, and Mrs. G. F. Rose. In 1963, the president is Mrs. B. Levy.

Mrs. G. F. Rose

Mrs. N. F. Gropper.

## *The Sarah Goldenberg Chapter of Hadassah*

The Sarah Goldenberg Chapter of Hadassah was organized in Saskatoon in 1923, by a group of not more than thirty Jewish women as the Saskatoon Chapter of Hadassah.

Owing to the impetus of the Balfour Declaration in 1917 and the influence of an already flourishing Hadassah Organization in the United States, the first group to organize in Canada was in Toronto in late 1917. In a few years, sixty chapters were established.

Up to that time Zionism was just a dream or a theory. When the transition came from theoretical to practical Zionism it caught on like wildfire. As soon as women were given something concrete to do, they were found not only ready and willing but capable of great accomplishment.

Canadian Hadassah was organized by the W.I.Z.O. (the Women's International Zionist Organization) and is affiliated with W.I.Z.O. and not with American Hadassah. There has always been confusion on this point because of the similarity of title.

Amongst the chartered members of the Saskatoon Chapter were the Mesdames Feinstein Sr., F. Gropper, S. Hearn, J. Mallin, W. Adilman, W. Landa, M. Davidner, N. Adilman, H. Reinhorn, O. Lazaresko, M. Adilman, B. Josephson, N. Rosenblatt, L. Singer, Leo Singer, A. Rose, M. Ames, M. Sharzer, M. Teitlebaum, J. Gherman, H. Hillman, E. Warnick, L. G. Feinstein, M. Smith, J. White, S. Zaitlen, D. M.

Baltzan, J. M. Goldenberg, F. Millar and H. Helfgott.

Of these early pioneers, unfortunately some have passed on, others have moved away; but we are happy to have some of these chartered members still with us and still active members, and we wish them good health and long life.

Through the years a relatively good sum of money has been raised by dint of voluntary and enthusiastic effort.

One of the major projects of Canadian Hadassah since 1939 has been and continues to be the Youth Aliyah Movement. Saskatoon can well be proud of its fine showing in this effort from its very inception to the present day. Our membership has grown from that first handful of women to about one hundred and fifty in the ratio of the growth of the community.

In 1952 the name of the **Saskatoon Ch.** was changed to the **Sarah Goldenberg Chapter** as a lasting memorial to one of our most revered and beloved leaders. It is in the tradition of her leadership that Hadassah in Saskatoon has been able to maintain its high standards of effort and achievement.

With the rise in the Jewish population of the city a new chapter of younger women, newly-marrieds, etc. has been organized under the name of the Alma Chapter. This chapter boasts a membership of approximately twenty-five members, and is doing its share in the achievement of Canadian Hadassah.



# *Saskatoon B'Nai Brith Lodge No. 739*

by ARTHUR ROSE, Past President

To tell all about Saskatoon B'Nai Brith would fill a book. But space is limited. I will touch only the highlights. The charter is dated April 6, 1913. Jewish calendar, 5673. Twenty-two names are on the charter. The Lodge now numbers about 175.

WHAT DOES B'NAI BRITH DO? What do you reply? Let's say it proclaims lofty ideals and then proceeds to practice them. Such as, in its preamble: Benevolence, Brotherly Love and Harmony, helping the sick, the widow and the orphan, alleviating the wants of the poor and needy, visiting and attending the sick, assisting science and art. Well . . . what has Saskatoon B'Nai Brith done in its forty-eight years?

To the consternation and worry of the Treasurer, whose treasury was always empty, the members voted funds to meet every appeal for help. **Gott vet helfen.** And God never let them down. Somehow they raised the money. Not a money raising organisation, B'Nai Brith somehow always paid up every undertaking and helped every worthy cause.

The Lodge pays out more than its income from dues to the Grand Lodge in assessments now called a "package plan", for world wide B'Nai Brith needs, for Anti-Defamation, now called Defense, for disaster help, for Israel, for hospitals, orphanages, youth camps, Hillel (a youth organisation at University level) for A.Z.A. and B.B.G. respectively boys and girls youth groups, for vocational guidance studies. B'Nai Brith favors the type of charity which helps the needy become self supporting, so it has helped a number of people set up their home and businesses, got jobs for immigrants and even paid for upkeep sent worthy students away for extended study, financed scholarships.

In the war of 1914-18 the Lodge, though young, was active. Gathered clothing and money, too, for British, Russian and French relief, sent parcels everywhere, helped sell Bonds, helped the Red Cross, the boys overseas and returning veterans.

During the flu epidemic following that war, men of Saskatoon B'Nai Brith left their businesses to minister to sick families to bring them food and medicines, the food prepared by wives of members.

In the Second World War what did Saskatoon B'Nai Brith do? A number of its members were overseas. Those who were here did their share in the civilian effort. It donated a motorised-mobile-blood-donors-clinic to the Saskatchewan Red Cross Society, organised systematic

blood donor groups, women helped sew, helped in the canteens, the Lodge sent regular parcels overseas, brought comforts and entertainment to Veterans hospitals, furnished a room at each of two local hospitals. I hope you will treat this as a factual, not a boastful report of Saskatoon B'Nai Brith.

Saskatoon B'Nai Brith paid off a sizeable mortgage on the Ave. F. synagogue. It also bought several lots adjoining the Ave. F. Hebrew School for a playground. It bought all the land for the McKinnon and 10th Street Synagogue and Centre and donated it to them. Is there a plaque somewhere? It gave all its emergency fund away to Israel during Israel's fight for statehood.

What has Saskatoon B'Nai Brith done? It organised member teams to help in many fund raising efforts of local and national societies. But I do not recall any instances where it sought credit for its efforts as a Lodge unit. It saw a need and responded to the call.

B'Nai Brith was so busy doing things for others that its International headquarters in the United States where it was organised in 1843 was in a rented building, in crowded quarters until about 10 years ago. I am glad to say it is now suitably housed in Washington D.C. in its own building erected to the memory of the late Henry Monsky one of B.B.'s outstanding National Presidents.

You ask again what has Saskatoon B'Nai Brith done? It has created a respect for itself and the Jewish people generally in Saskatoon. Because of its unselfish attitude and its creative program of good works, because of the leadership qualities it instills in its members, many of them have, as private citizens, taken part in service clubs, fraternal, educational and civic endeavor. That Saskatoon is a good place in which to live is due in no small measure to Saskatoon B'Nai Brith.

Harmony. "Harmony among its citizens is a source of strength unto a people." Jews share one thing in common: a belief in one God. But they divide on form, vary in politics, education, wealth, background, origin, etc. But in B'Nai Brith all are equal — all have one common purpose. Interesting too is the fact that the Officers change every year. New blood is transfused constantly not as an emergency measure. In its 48 years in Saskatoon B'Nai Brith has had 45 Presidents. Only three men to my knowledge served more than one term, and that for special reason or times. Long may it live.

# *The Canadian Jewish Congress*

*and*

# *The Saskatoon Jewish Community*

by D. M. BALTZAN, M.D., F.R.C.P.(C), Saskatoon

A ringside view is recorded of the inter-relationship of the Canadian Jewish Congress and the Saskatoon Jewish Community. For this occasion, limited by space, only two aspects will be brought into focus — the impact of the National Organization in this community, and conversely the influence of people of this area who helped in shaping the course and destiny of the parent organization.

By a strange coincidence the chronicler who was then a medical student, happened to attend the inaugural meeting of the Canadian Jewish Congress convened in Montreal in the autumn of 1919. Officially Saskatoon had named Mr. Frank Miller, Mr. Herman Lazaresco and Mr. N. Selchen, representing different factions, as official delegates to this first plenary session. None attended, but were ratified and maintained a continuing loose link with the National Organization for many years.

The main interests of this community in the early years centred on Zionism, protestations against pogroms anywhere, especially in Poland about this time, charities of every nature both domestic and foreign, plus a heavy build-up of the force of the B'nai Brith in Jewish life in the Western world. No one seems to remember if an official branch of the C.J.C. was formally constituted during the '20's. All records are said to have been destroyed so many times that it would appear more likely there were no records worth keeping.

One torch-bearer who personified C.J.C. to Jews all over Canada was H. M. Caiserman. The halo of Mr. S. W. Jacobs, M.P., glowed on the countenance of C.J.C. The spirit radiated the frothing, highly charged Mr. Caiserman, who was at home in every Jewish home anywhere in Canada. In Western Canada he was a Paul Revere in perpetual motion. The seeds he planted were long to take root and germinate, and quickly came to bloom in the darkness of Jewry's saddest hour of the century.

In Saskatoon a spontaneous, autonomous organization in the image of C.J.C. sprung up between 1933 and 1935. A rumble was heard and felt about the need of an integrated multi-dimensional body with the authoritative voice of all Canadian Jewish citizens. It was a prodigious task to embody the numerous philanthro-

pic, social and charitable institutions, including disparate groups with the common passionate hope for the re-establishment of the Promised Land. The rumble intensified as the hysterical, shrieking voice in Germany grew louder.

The chaos of the '30's was a call to action. Separate regional branches were drawn closer by the nebulous force and potentialities which then lay dormant in the Western Canada Executive Division of the C.J.C. in Winnipeg. Many were dealing with the problem of permits for immigration of stranded European refugees. All were bitterly hurt by discordant reactions produced by the misrepresentations of the Jewish people everywhere which came from abroad. Our innocent friendly neighbors and fellow citizens were disturbed. Anxiety in peace-time is no less than in war-time. There were many crises ranging from tempests in a tea-pot to atom-smashing upheavals.

In this convulsive period a great deal was accomplished with the help of countless sympathetic non-Jews and united Jewry without a solid front. The date-lines which will follow are not criteria upon which to judge progress. The revival and re-activation of the position of C.J.C. in the West is pin-pointed on the dates of July 17th and 18th, 1938. The documentary evidence from which some abstracts are quoted was preserved in Winnipeg.

"On file is a verbatim report of the opening address delivered by Dr. D. M. Baltzan, President of the Saskatoon Division and member of the National Executive of the C.J.C. at the western conference held in Saskatoon on the above dates. (Two sentences are of interest in retrospect) — 'Are we not all gathered to serve a common cause? Christian forces are rallying to combat the injustice to our people, they do so both out of charity and consciousness that to be true to moral principles it is sinful to have separate mental compartments for all such transgressions on human rights, while professing brotherly love and liberty.' A newcomer on the scene at the conference was the now well-known orator Max Freedman who was then representing Edmonton. Rabbi Sol. Frank of Winnipeg, Executive member of the Western Division delivered a stirring address. Mr. B. Sheps, the

newly elected President of the Western Region and Louis Vogel, member of the Western Executive Committee participated." — Jewish Post.

Both the mounting crises and a sense of premonition predestined this two-day conference in Saskatoon in July 1938. One month later Mr. S. W. Jacobs died. The C.J.C. bore the mantle of his prestige — the magic was due for reinforcement by heavy duty field work.

Between August 1938 and January 1939, Mr. S. Bronfman invited interested individuals to meet with him in Calgary. Perhaps two dozen people gathered. Memory is refreshed by the recent discovery of a snapshot which shows, amongst others, Abe Friedgut, Q.C. of Regina, and Harry Baltzan, B.A., of Edmonton, both well-known in Saskatoon. There were no serious rival contenders for the presidency reported from the east, or anyone in the west. In the latter month, Mr. Samuel Bronfman was elected National President.

The fortunes of the Saskatoon Division, like all the other branches, rose and fell in proportion to the anguish culminated in the course of current events. On the other hand, the work of the National office of C.J.C. was not subordinate to such fluctuations and continued in a forward ascent. The scope broadened under the energetic directions of the second and continuing National President. Saul Hayes' counsel is distinctive in the affairs of C.J.C. The Western region was fortunate in the tireless work and leadership of B. Sheps and Sol. Kanee of Winnipeg.

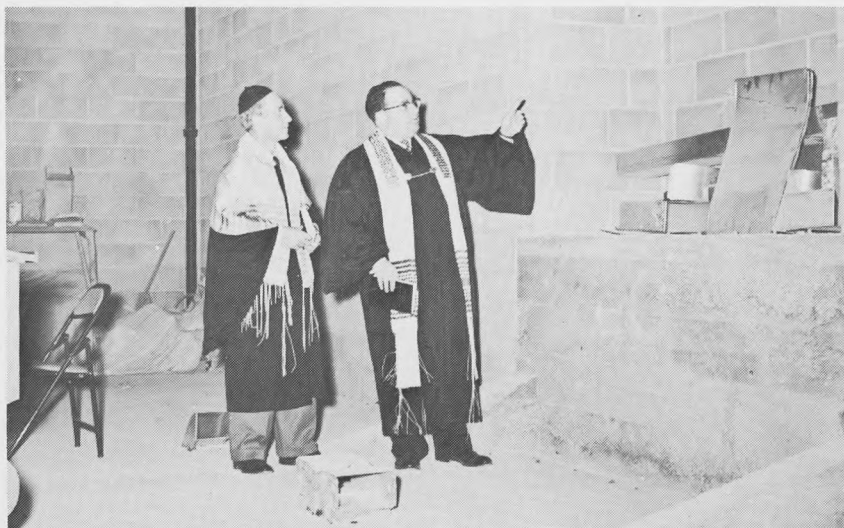
During the war years leaders in this community carried through many important projects including the donation of a Red Cross Mobile Blood Unit.

\* \* \*

The triumph of C.J.C. is not in its own success as an operating National organization. A more accurate measure is the achievement of the objectives which brought about the creation of the organization. On this score it diligently adhered to the ideals and principles of its purpose. It never was political in any sense — governmental or internal, involving the complexities of Jewish modalities. When it could not incorporate policies of dissident groups it freely left them to their own devices. Official representation to governments of our country are received with dignity and respect. Reciprocally, governments or agents of governments have called for consultation on matters vital in the interests of C.J.C. It continues to serve the greatest common needs of the largest majority. The voice of C.J.C. resounded the feelings of Canadian Jewry. It is not double talk to hear unreserved praises from an accoucheur and mainstay for the first three quarters of the span of C.J.C. who, in the last quarter, became alienated by differences in theoretical principles.

Recollections by the particle of Jews in Saskatoon on the occasion of the 200th Anniversary of the arrival of our forebears in this country is also a time for reflection. The trials and tribulations equalled the severe tests of all inhabitants of many origins. In the expectant hope of the orderly march of human progress, this organism and other ethnic counterparts will, by the nature of their functions, atrophy with disuse. Simultaneously, democracy will then have achieved the ultimate.

For other information, see H. E. Wilder article, "An Outline of the History of the Jews in Canada," in the 100th Anniversary Souvenir of Jewish Emancipation in Canada (1932), p. 35 & 36.



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loving and serving our fellowmen,  
we are loving and serving Thee."





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"O praise the Lord, all ye nations;  
Laud Him, all ye peoples.  
For His mercy is great toward us;  
And the truth of the Lord endureth forever."

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"Know the God of your fathers,  
And serve Him by your deeds."



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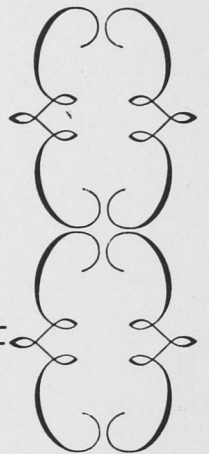
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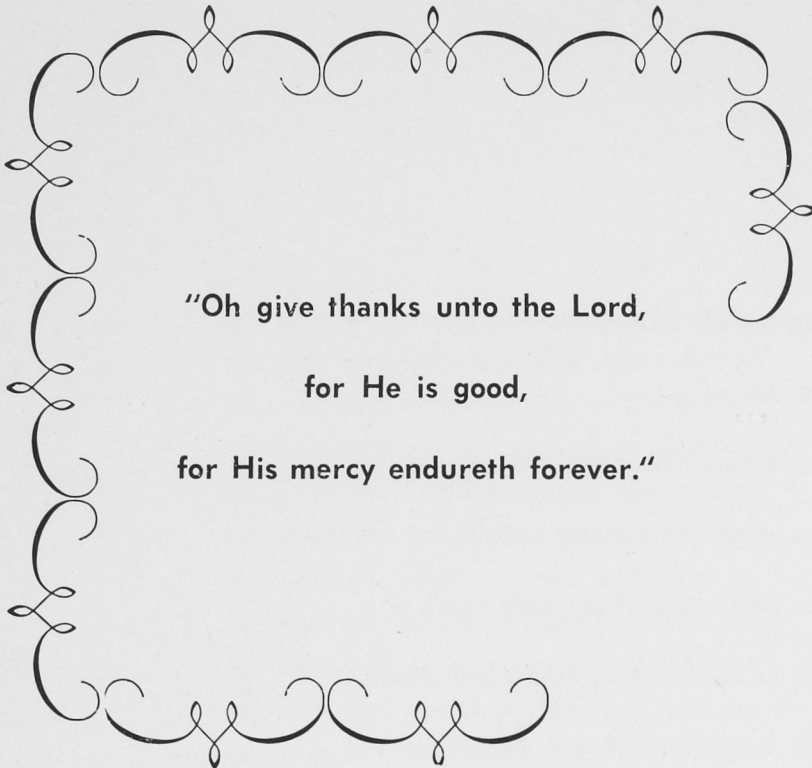
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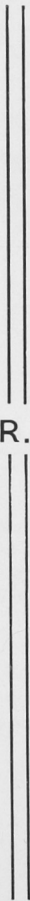
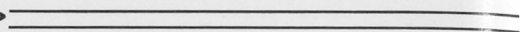
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"I have hallowed this House . . .  
to put my name there forever;  
Mine eyes and mine heart shall  
be there perpetually."





"Oh give thanks unto the Lord,  
for He is good,  
for His mercy endureth forever."



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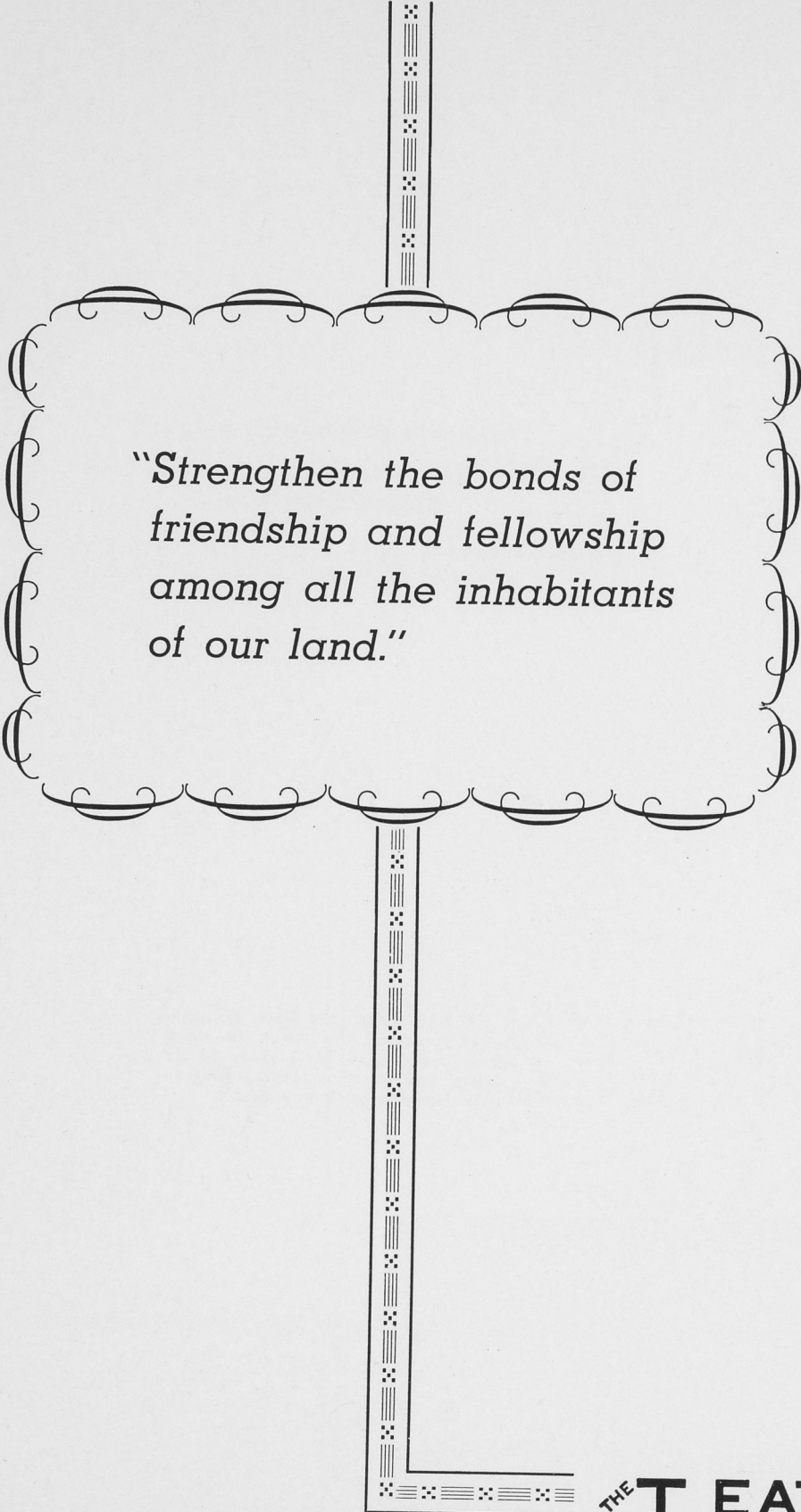
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"It hath been told thee, oh man,  
what is good, And what the Lord  
doth require of thee; Only to do  
justly and to love mercy, And to  
walk humbly with thy God."

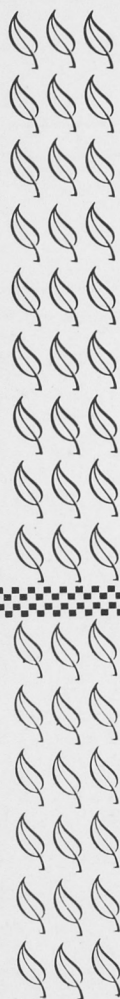




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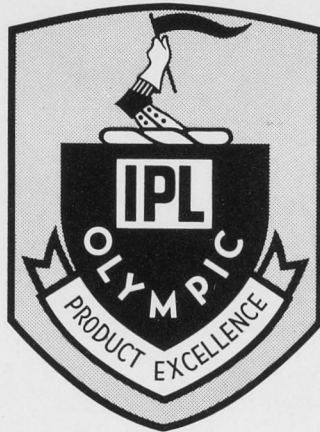
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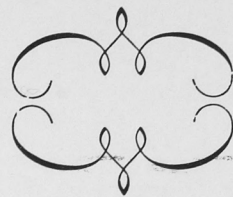
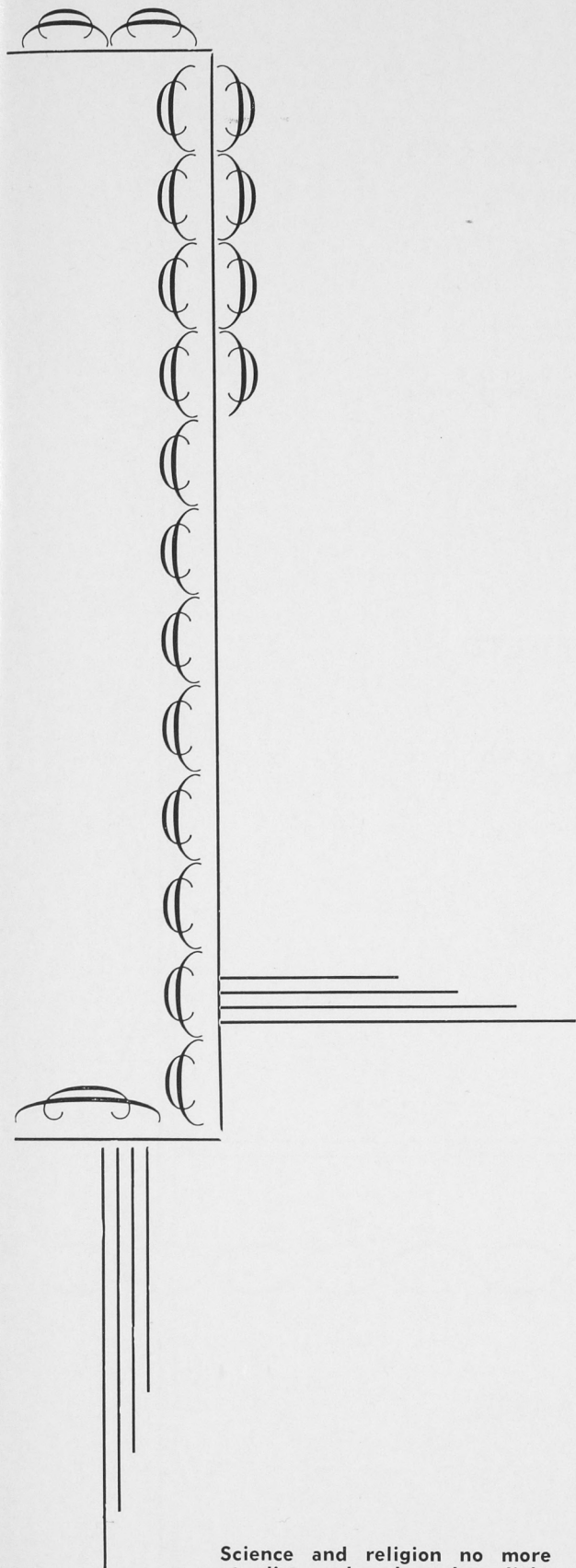
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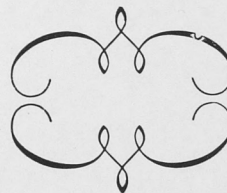
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Hiram Foulkes.

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though there are a hundred ver-  
sions of it. — George Bernard  
Shaw.

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Sam Lifshen



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Miss Karen Lifshen, Mrs. F. Bernbaum, Dr. N. Gropper



**PRESENTATION TO TEACHERS, 1958**  
Dr. N. Gropper, Mrs. C. Kornfeld, Mr. H. Landa,  
Mr. C. Kornfeld



**PROFICIENCY & ATTENDANCE  
PRIZES, 1958**  
Left to Right: J. Neumann, S. Lifshen,  
H. Wolfe, Dr. N. Gropper, Mr. B.  
Gladstone.

**CHANUKAH PARTY —  
KINDERGARTEN, 1959**  
Mindee Epstein, Phyllis Sols-  
berg, Howie Chertkow, Ar-  
nold Winrob, Jay Kleiman,  
Carol Golumbia, A. Blum,  
Steven Livergant, Rachie  
Mitchell, M. Livergant, J.  
Horlick.





#### ATTENDANCE & PROFICIENCY PRIZES, 1958

From left to right: Jackie Neumann, Jamie Shaffer, Israel Avol, Faye Katzman, Mr. I. B. Aarons, Dr. N. F. Gropper.



#### TALMUD TORAH ATTENDANCE & PROFICIENCY PRIZES, 1958

S. Shore, M. Epstein, E. Gordon, A. Shechtman, R. Gropper, Mr. A. H. Krolik, Dr. N. Gropper.



#### ATTENDANCE & PROFICIENCY PRIZES, 1958

Judy Buckwold, Sherna Bernbaum, Barry Kassen, Karen Lifshen, Ronnie Shore, Dr. A. Singer, Dr. N. Gropper.





#### PROFICIENCY AND ATTENDANCE PRIZES 1958

Mr. S. C. Buckwold, Dr. N. Gropper, Faye Katzman, Lorna Bernbaum, Paula Gelmon, M. Deutsch



#### ATTENDANCE AND PROFICIENCY PRIZES 1958

From left to right: Bernie Conn, Jack Shore, Kathy Rose, Larry Gelmon, Patti Landa, Janice Buckwold, Dr. N. Gropper, Mr. M. Schechtman.



#### HEBREW SCHOOL CLASS, 1958

Front row: Left to right: I. Avol, G. Shechtman, S. Katzman, S. Neumann, J. Baron, S. Goluboff, L. Bernbaum, D. Krolik, L. Buckwold, R. Buckwold, P. Gelmon, A. Davidner, J. Shore, D. Smordin, F. Katzman, G. Goffman, J. Shafer. 2nd Row, left to right: M. Epstein, B. Singer, M. Lehrer, A. Shechtman, H. Staniloff, A. Rosenberg, P. Landa, J. Buckwold, B. Conn, B. Davidner, H. Wolfe, C. Teplinsky, T. Gonick, C. Buller, J. Neumann; 3rd Row, left to right: Mr. C. Kornfeld, K. Rose, P. Segal, E. Frank, S. Shore, M. Landa, E. Gordon, M. Deutsch, L. Gelmon, R. Gropper, B. Goffman, J. Buckwold, M. Aarons, N. Gladstone, R. Goluboff, M. Kassen, H. Bernbaum, B. Kassen, P. Gropper, Mrs. C. Kornfeld; Last Row, left to right: S. Lifshen, R. Shore, P. Baron, B. Krolik, S. Conn, K. Lifshen, S. Bernbaum, M. Rosenberg, M. Bricker.



#### 1958 INSIDE THE DOWNSTAIRS UNFINISHED MEETING ROOM

Back Row, left to right: Mr. A. Krolik, Mr. B. Gladstone, Mr. D. Teplinsky, Mrs. I. Landa, Mr. H. Landa, Mr. Deutsch, Chaim Kornfeld, Mr. B. Shore, Mr. M. Aarons, Mrs. Kornfeld, Mrs. A. Davidner, Mr. H. Pollock, Mr. S. Staniloff, Mark Davidner, Mr. A. Kassen, Mrs. Neumann, Mr. H. Neumann, Mr. B. Korzen. Children along the wall and in the back: L. Epstein, A. Riemer, P. Gorvin, M. Landa, C. Teplinsky, M. Kassen, P. Gropper, B. Kassen, R. Shore, S. Shore, J. Baron, M. Baron, P. Baron, R. Goluboff, N. Gladstone, M. Bricker, M. Aarons, S. Bernbaum, M. Rosenberg, B. Krolik, K. Lifshen, B. Goffman. Children sitting, from front to back: Ezra Avol, M. Gropper, T. Rose, C. Buller, L. Bernbaum, L. Buckwold, D. Krolik, M. Dautch, F. Katzman, S. Goluboff, A. Shechtman, B. Davidner, E. Landa, R. Gropper, B. Mitchell, P. Gelmon, R. Buckwold, S. Katzman, G. Goffman, I. Avol, A. Davidner, O. Gonick, E. Gordon, E. Frank, J. Neumann, C. Brook, D. Smordin, M. Sandbrand, C. Buller. L. Korzen, S. Neumann, E. Epstein, J. Shafer, S. Lifshen, J. Buckwold, K. Rose, A. Torchinsky, M. Pollock, L. Gelmon.



#### BOARD OF EDUCATION 1958

At Desk: Mrs. H. Landa, Secretary, Dr. N. F. Gropper, Chairman; Front Row, left to right: Mrs. G. Rose, Mrs. D. Teplinsky, Mrs. A. Kornfeld, teacher; Mr. M. Fleishman; 2nd Row, left to right: Mr. H. Landa, Mr. B. Gladstone, Dr. F. Bernbaum, Mr. A. Kornfeld, Principal; Back Row, left to right: Mr. S. Lifshen, Mr. A. H. Krolik.





#### GRADE II & III, 1958

Back Row, left to right: C. Buller, M. Sandbrand, B. Mitchell, A. Davidner, L. Korzen, F. Katzman, J. Baron, M. Baron, J. Shafer, G. Goffman, D. Smordin, R. Buckwold, C. Brook, Mrs. A. Kornfeld; Sitting, left row to right: M. Doutch, T. Rose, M. Gropper, S. Katzman, S. Epstein, L. Buckwold, L. Bernbaum, D. Krolik, P. Gelmon, I. Avol, S. Neumann.



#### GRADE IV & V, 1958

Standing in Back from left to right: M. Bricker, P. Gorvin, M. Aarons, B. Krolik, E. Frank, Mona Rosenberg, A. Riemer, P. Baron, M. Landa, S. Lifshen, R. Goluboff, P. Gropper, M. Kassen, H. Staniloff, O. Gonick, N. Gladstone, B. Kassen, C. Teplinsky, S. Bernbaum, R. Shore, J. Buckwold, S. Shore, P. Landa, K. Lifshen, B. Davidner, A. Riemer, Toby Gonick. Sitting: L. Gelmon, M. Epstein, J. Shore, J. Neumann, B. Conn, S. Goluboff, A. Shechtman, M. Lehrer, L. Epstein, A. Torchinsky, G. Shechtman, R. Gropper, E. Landa, Kathy Rose.





#### SCHOLARSHIPS FOR 1949 TALMUD TORAH

Back Row, Left to Right: Mr. I. B. Aarons, Mr. I. Haberman, Rabbi R. Adler; Front Row: David Aarons, Mitchell Gropper, Morris Drabinsky, Sherril Mitchell, Robert Greenberg, Margaret Wolfe, Alex Gonick, David Singer.



Back Row, Left to Right: Mr. I. Haberman, Toby Mitchell, Mrs. L. Shore; Middle Row: Barry Epstein, Melvin Bernbaum, Sol Volansky, David Pollock, Saul Katzman, Ralph Katzman, Garry Mitchell, Alex Gonick; Front Row: David Aarons, Carolyn Rappaport, Harvey Sternberg, David Singer, Mitchell Gropper, Corinne Nitikman, Margaret Wolfe.



#### BOARD OF EDUCATION 1949-1950

Left to right Back Row: Dr. F. Bernbaum, Mrs. N. Goluboff, Mr. B. Gladstone, Dr. N. Gropper, Mrs. I. Haberman, Mr. S. Lifshen, Mrs. L. Shore, Mr. M. Fleishman, Mr. M. Adilman. Front Row: Rabbi R. Adler, Mr. I. Haberman, Mr. I. B. Aarons, Mr. L. Singer, Mr. M. Filer.



#### PLAY OF 'BROCHENE HERTZE' 1926

Back Row, left to right: Mr. Youngelson, Mr. M. Ames (seated), Mr. M. Reznick, Mrs. M. Davidner; Front Row: Mr. Laimon, Mrs. L. Sugarman, Mrs. J. Mallin, Mrs. H. Davidner, Mr. Helfgott, Mrs. Ellis, Mrs. M. Lifshen, Mrs. Soloway.



#### SASKATOON TALMUD TORAH KINDERGARTEN CLASS, 1931

Front Row, from left to right: Not known, first name? Gurvitch, Brenda (Filer) Married Name?, Mirriam (Raisen) Buckwold, Gladys (Sarlin) Rose, Morley Cherniak. Second Row: Robert Margolis, Samuel Bogach, David Slavin, Sidney Sharzer, Joseph Kabaker (deceased), Marilyn (Sector) married name?. On Chairs: Hymie Viner, Teacher, Miss Steiner, not known, Norman Lerman.



#### BURNING OF THE MORTGAGE OF THE HEBREW SCHOOL BY THE B'NAI BRITH — 1943

Back Row, left to right: Mrs. J. Mallin, Mrs. M. Gropper, Mrs. Balzak, Mrs. W. Adilman, Mrs. M. Lerman, Mrs. Rabbi Swartz, Mrs. L. Singer, Mrs. W. Landa, Mrs. J. Claman; Front Row: Mrs. Filer, Sr., Mr. M. Teitlebaum, Mr. H. Sklar, Mr. M. Gropper, Mr. L. Singer, Mr. E. Bricker, Mr. M. Lerman, Rabbi Swartz, Mr. W. Landa, Mr. J. Claman, Mr. W. Adilman, Mr. J. Mallin, Mr. W. Balzak.



#### JUNE 1950 TALMUD TORAH CLASS

Back Row: Ted Greenberg, Harold Gonick, Sherman Rapaport; Middle Row: Mr. Haberman, Beverly Sternberg, Tibey Mathews, Terry Adilman, Rosalee Pascoe, Phylliss Winton, Bernice Drabinsky; Front Row: Irving Goldenberg, Bob Greenberg, Gerald Fleishman, Robert Nitikman, Morris Drabinsky.



MAY 1956

At top: B. Trute, J. Buller, L. Landa, B. Kassen, N. Winton, E. Frank; 4th row: M. Davidner, H. Sternberg, M. Gropper, K. Bricker, J. Katz, M. Rosenberg, A. Gladstone; 3rd row: S. Shore, A. Shechtman, D. Brans, E. Gordon, O. Gonick, P. Gorvin, R. Shore; 2nd row: H. Staniloff, S. Goluboff, L. Epstein, F. Katzman, K. Lifshen, H. Wolfe, M. Lehrer; 1st row: R. Krauss, M. Epstein, E. Landa, P. Segal, B. Davidner, Resa Gropper. Teachers: Mrs. A. Kornfeld and Mr. Chaim Kornfeld.



#### GRADUATION 1945. PICTURE ON OLD TALMUD-TORAH STAGE, AVE. F AND 21st ST.

Back row (left to right): Mr. J. M. Goldenberg, Mr. R. Mathews, Mr. I. B. Aarons, Mr. H. Landa, Mrs. Liftman (teacher), Mr. Liftman (teacher), Mr. L. Singer, Rabbi Gordon, Mrs. L. Spector, Mrs. H. Landa, Miss Liftman (teacher), Mr. M. Reznick, Mr. M. Lerman; Front row (left to right): Lorraine Arlinsky, Leo Morgan, Molly Albert, Miss Kayla Claman.



MANY YEARS IN THE MAKING AND MANY HANDS TOOK PART,  
BUT WE FINALLY HAVE A DEDICATION BOOK OF THE SASKA-  
TOON JEWISH COMMUNITY THAT INCLUDES MUCH OF OUR EARLY  
HISTORY WHICH OTHERWISE WOULD BE LOST.

MANY THANKS TO MR. M. M. WISS AND MR. S. LIFSHEN WHO  
BEGAN THIS TASK. TO THE MANY CONTRIBUTORS, PARTICULAR-  
LY TO DR. ARTHUR FIELD WHO DID A THOROUGH SOCIOLOGICAL  
WORK OF RESEARCH, I AM SURE THE COMMUNITY WOULD WISH  
TO EXPRESS ITS APPRECIATION.

FOR ANY ERRORS OR OMISSIONS, MY FINAL COMMITTEE OF  
MESSRS. M. S. AARONS, E. BRICKER AND H. C. POLLOCK, BEG  
YOUR INDULGENCE.

SINCERELY,  
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